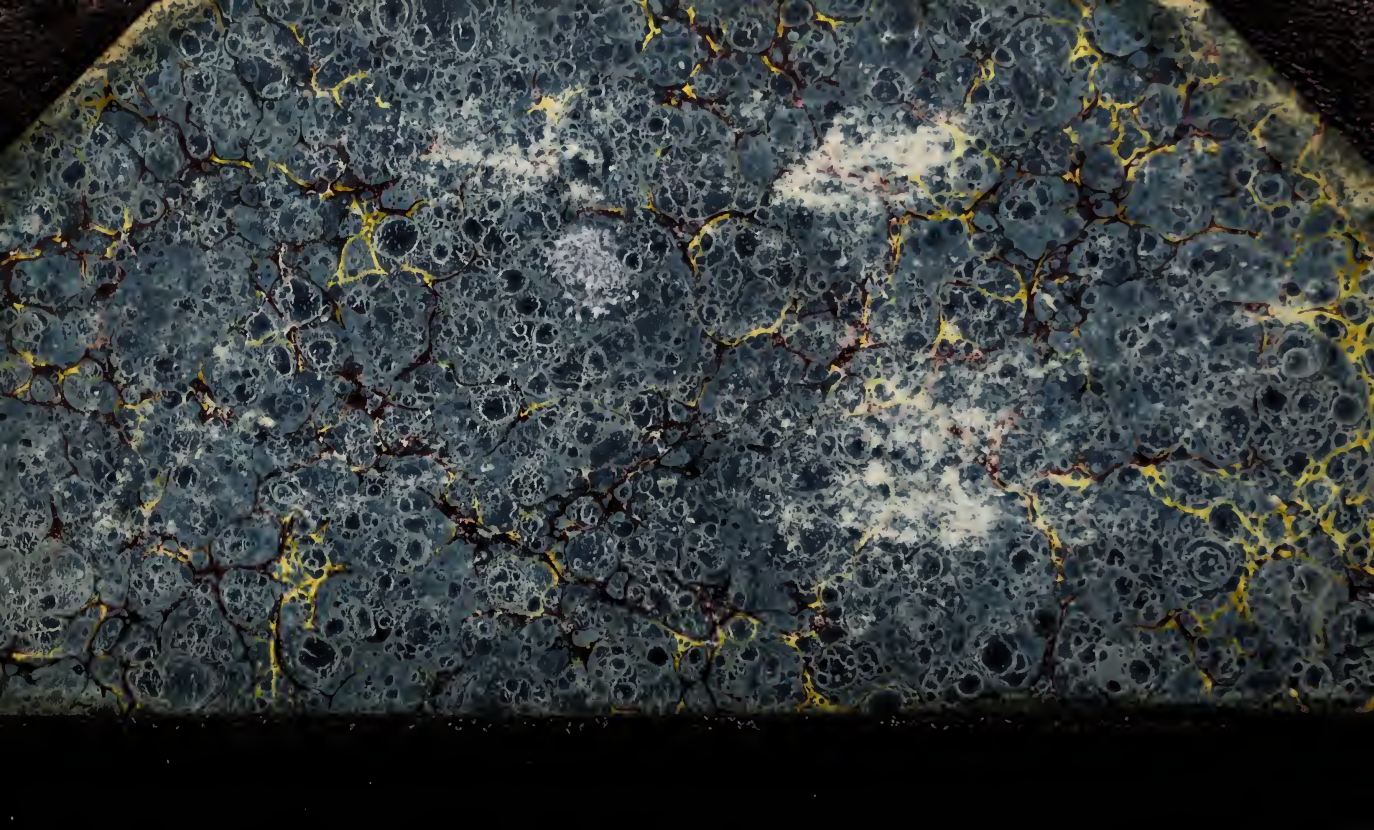


THE GETTY CENTER LIBRARY

Why ask for the moon
when we have the stars?

AS

Digitized by the Internet Archive
in 2017 with funding from
Getty Research Institute

https://archive.org/details/churchbuilder2536inco

THE CHURCH BUILDER.

A

Quarterly Journal

OF

CHURCH EXTENSION IN ENGLAND AND WALES.

1868.

PUBLISHED IN CONNEXION WITH

The Incorporated Church Building Society.

RIVINGTONS,

London, Oxford, and Cambridge.

·O·HOW·AMIABLE·ARE·THY·DWELLINGS·O·LORD·OF·HOSTS·

LONDON:
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

THE GETTY CENTER
LIBRARY

CONTENTS.

PAGE

Aust, Diocese of Gloucester . 56, 90

Bishop of London's Fund . . 142
Biographical Sketches. No. VI. The late Bishop of Lichfield . 7
Brixworth Church, Northants, Restoration of 27, 63

Chapter-house, Westminster, Restoration of the 174
Choral Service in Westminster Abbey 131
Church Organs. No. II. Their Construction 126
Church Seats. Rights to Seats, and the Allotment thereof . 23
Churches Restored or Enlarged 39, 80
Churchyard Cross, The. Chapter I. 87
——— Chapter II. 156
Contemporary Pictures of Mediæval Architecture . . . 179

Early Styles of Architecture in England 74, 93
Egerton Church, Kent, Restoration of 150

Fairford Windows 170
Fiftieth Annual Report of the Incorporated Church Building Society 132
Future (The) of Architecture in Towns 34

PAGE

Grants by the Incorporated Society in Aid of Church Building . . 41, 83, 143, 180

Hamlet Chapels and Town Mission Rooms 51
Headcorn, Kent 67
How to Colour a Church . . 172

Jubilee of the Incorporated Church Building Society, 1868 . . . . . 1, 43
Jubilee Meeting of the Incorporated Church Building Society 99
Jubilee Subscription-List 47, 124, 149

Memorial to Her Majesty . . 147
Mission-house Scheme . . . 167

New Churches, England . . 39, 79
Notes on Churches in Paris . . 150

Quarterly List of Sermons and Meetings in aid of the Church Building Society 41, 84, 144, 181

Reviews 38

Saltburn-by-the-Sea, Yorkshire, Church of Emmanuel . . . 48
Sarratt, Re-opening of the Parish Church 68
Sculptured Stones of Co. Angus 64

Warming of Churches . . . 62
Westbury-on-Trym, Church of. 16

ILLUSTRATIONS.

PAGE

Aust Church 91

————, Font in 57

Brixworth Church, Northants, Ground Plan of 64

Church Organs 128, 129

Churchyard Crosses:—

Aycliffe, Durham 162

———, Fragment of another at 163

Eyam, Derbyshire 164

Ilkley, Yorkshire 165

St. Buryan's, Cornwall 89

St. Clement's, Truro 90

The Land's End, Cornwall 87

Walton, Yorkshire, East and West Sides 166

Egerton Church 151

Headcorn Church, Kent 69

Lichfield, Portrait of Dr. Lonsdale, late Bishop of . . *to face* 7

Saltburn-by-the-Sea, New Church 49

Westbury-on-Trym Parish Church 17

———————, Parvise over South Porch 20

The Church-Builder.

No. XXV.

Incorporated Church Building Society.

JUBILEE, 1868.

THE following Circular Letter, prepared under the superintendence of the Jubilee Sub-Committee, is in course of transmission to the Incumbents of Parishes and Districts throughout England and Wales :—

LONDON: 7, WHITEHALL, S.W.
Nov. 1867.

Rev. and dear Sir,

I am directed by the Board of the Incorporated Church Building Society very earnestly to request your assistance towards promoting the successful commemoration of the Jubilee of the Society, which will occur next year.

The work which the Society has been enabled, under God's blessing, to accomplish during the forty-nine years of its existence, must, it is considered, prove to every thoughtful member of the Church a subject of congratulation and thankfulness. Founded on the 6th of February, 1818, the Society has received about £750,000 sterling, viz. £250,000 by Royal Letter col-

lections, and £500,000 from other sources. With these funds at its command, it has assisted by its grants upwards of 5,000 places in England and Wales, and aided in providing nearly 1,400,000 additional sittings, of which about four-fifths are free.

It would be gratifying to the members of the Society, if they had reason to believe, that, with such important services rendered to the Church, the objects of its founders had been fully obtained, and that no further need existed for its intervention. But it must be obvious to all but the most cursory observers, that to pause, under the present circumstances of the population, in the work of Church-building and Church-enlargement, would be nothing short of a serious dereliction of duty. While the Registrar-General computes that the population of England and Wales increases at the rate of 1,000 a day, while our cities and towns are continually receiving accessions of new buildings, and while owing to the exigences of trade and industrial occupations migration from one district to another is still going on, a call for fresh exertions exists, which cannot, and ought not to, be disregarded.

Depending wholly upon Voluntary Contributions, under circumstances of much difficulty, owing to the withdrawal of Royal Letters, the managers of the Society are compelled to renew their application to the members of the Church, and more especially to the Clergy, who exercise so powerful an influence in directing the stream of public benevolence.

Allow me, therefore, to hope that you will kindly, in the course of the ensuing year, preach for the Society a Jubilee Sermon, and promote a subscription in its behalf. Its assistance, I would observe, is open, in case of need, to every Parish in England and Wales without distinction.

Hoping for a favourable reply, I beg leave to add, that I shall have pleasure in furnishing any number of explanatory papers which you may require.

Allow me to remain,
Rev. and dear Sir,
Yours very faithfully,
GEORGE AINSLIE, *Sec.*

A Recommendation of the Society to the favourable consideration of the Clergy and Laity has been signed by the Archbishops and Bishops of England and Wales, who have thus given a most gratifying testimony to the services which it has rendered to the Church, and a proof of their continued interest in its welfare.

November, 1867.

We, the undersigned Archbishops and Bishops of England and Wales, desire strongly to recommend to the liberal support of the Members of the Church, both Clerical and Lay, the cause of the Incorporated Church Building Society, on the occasion of its approaching Jubilee.

Looking at the value of its past services to every Diocese in England and Wales, and having regard to its capacity for future usefulness to an ever-increasing population, we should view the discontinuance or the feeble maintenance of the Society with very great regret.

We trust, therefore, that this, the only General Church Building Society which the Church of England possesses, will, through abundant thank-offerings for past success, be enabled to date from its year of Jubilee a renewed period of active and beneficial service, and be for many years the honoured instrument of promoting, throughout the land, the increase and improvement of our Houses of Worship, to the honour and glory of Almighty God.

C. T. CANTUAR.
W. EBOR.
A. C. LONDON.
C. DUNELM.
C. WINTON.
H. EXETER.
C. ST. DAVID'S.
A. T. CICESTR.
S. OXON.
THOS. VOWLER ST. ASAPH.
J. P. MANCHESTER.
R. D. HEREFORD.
A. LLANDAFF.
J. LINCOLN.
W. K. SARUM.
AUCKLAND BATH & WELLS.
R. RIPON.
JOHN T. NORWICH.
J. C. BANGOR.
SAMUEL CARLISLE.
H. WORCESTER.
C. J. GLOUC. AND BRISTOL.
E. H. ELY.
S. PETERBOROUGH.
W. CHESTER.
T. L. ROCHESTER.
HORACE SODOR AND MAN.

The only deficiency in the signatures is occasioned by the lamented decease of Bishop Lonsdale, who had promised his hearty assistance towards promoting the success of the Jubilee[1]. When the Recommendation was signed, the appointment of Bishop Selwyn had not been announced; but in answer to a communication addressed to him subsequently by the Secretary, his Lordship has very kindly testified his concurrence in the object.

LICHFIELD,
December 12*th*, 1867.

M dear Mr. Ainslie,

I approve most heartily of the proposed celebration of the Jubilee of the Society for Promoting the Enlargement, Building and Repairing of Churches and Chapels, and will use my best endeavours to recommend it throughout the Diocese of Lichfield.

I remain,
My dear Mr. Ainslie,
Yours very faithfully,
(*Signed*) G. A. NEW ZEALAND.

The Rev. George Ainslie.

It will thus be seen that the efforts of the Society to make use of this interesting occasion in furtherance of the important cause which it was instituted to promote, have the support and countenance of *the whole Episcopal Bench of England and Wales*. We cannot doubt that this circumstance will prove a great encouragement to the friends of the Society throughout the country to exert themselves to make the celebration the parent of future benefits to the population.

In addition to this united Recommendation, some of the Bishops have kindly undertaken to bring the subject under the special notice of their Clergy. We have much pleasure in appending a copy of the Pastoral Letter addressed by the Bishop of Llandaff to the Clergy of his Diocese.

[1] See infra p. 16.

BISHOP'S COURT, LLANDAFF,
November 23, 1867.

Reverend and dear Sir,

The Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels, having been established on the 6th February, 1818, will have completed the 50th year of its existence in the approaching spring. It has very naturally suggested itself to the Committee of the Society, that the occurrence of its Jubilee will afford a favourable opportunity of bringing the services and claims of the Society prominently before the notice of the members of the Church, and exciting throughout the kingdom a warmer feeling on its behalf than at present exists.

In a statement which they put forth they express their opinion, "that the Clergy may reasonably be asked to advocate "the claims of the Society from their pulpits on this specially "important occasion, and to excite an interest among the "Laity in its important work;" and, with a view to their co-operation, have requested the Archbishops and Bishops to signify their own approval of the suggestion, and to commend it to their several Parochial Clergy.

Under these circumstances it is impossible for me to turn a deaf ear to the Society's request. Were I to do so, not only should I deem myself liable to the charge of indifference to the best interests of the Church here and elsewhere, but also of culpable ingratitude to the Society, whose aid we in this Diocese have constantly invoked under the heavy pressure of our vastly augmented population, and from which we have invariably met with the most ready and liberal assistance. During the forty-nine years of its existence, though we have comparatively done little in return for its benefits bestowed upon us, it has contributed no less than £15,963 in aid of our own exertions toward Church Building and Restoration. The assurance of its sympathy and willingness to help us to the utmost of its ability has cheered us under many a difficulty, and encouraged us to commence many a good work, which by God's blessing has been brought to a successful issue, but which, without the certain prospect of that help, we should hardly have had the courage to undertake.

I am, of course, well aware of the manifold local claims for

which you have continually to plead, and which unquestionably demand our first attention; but even on this ground the Society may boldly appeal to you for your hearty concurrence with its wish. For experience shows that by increasing its funds we may hope most effectually to provide the additional Churches which are still imperatively required in this Diocese. But apart from such personal considerations, it is clearly our duty, as Ministers of Christ, to stimulate our people, for the perfecting of their own Christian character, to a more abundant exercise of that charity which never faileth, and without which whosoever liveth is counted dead in the sight of God. I trust therefore, that during the year of the Society's Jubilee you will preach a Sermon in your pulpit, and make a collection in your Parish in aid of the Society, and that the Laity of all ranks and classes may be induced, by your zealous advocacy of its cause, to contribute liberally, according to their means, be they great or small, to the increase of its funds.

Among the many services rendered to this Diocese by our late lamented friend, Sir Thomas Phillips, we can never forget his unceasing efforts to promote the work of Church Extension in our mining and populous districts. It has pleased God in His inscrutable wisdom to remove him from us; but may we not hope that the spirit by which he was animated may be enkindled in the hearts of many,—especially of our young men of family and fortune, and of our prosperous men of business,—if the Clergy will heartily avail themselves of this opportunity to stir up the zeal and liberality of their people? And what thank-offering (Joel ii. 14) could we more appropriately render to Him, who favoured us so long with the bright example and unwearied labours of so true a Christian, and so hearty a Churchman as Sir Thomas Phillips, than a liberal and zealous response to the appeal of the Society, which numbered him amongst its ablest counsellors and warmest friends?

Commending your efforts in this and every good cause to the blessing of Almighty God,

I remain, Reverend and dear Sir,

Your faithful Friend and Brother,

A. LLANDAFF.

The Right Revd. Lord Bishop of Lichfield

JOHN LONSDALE, D.D. elected Thursday, Novr 23rd 1843,
to the See of Lichfield, confirmed on Friday, Decr 1st
at Bow Church, and consecrated Sunday, December
3rd 1843.
Born 17th January 1788. Died 19th October 1867
Buried in Eccleshall Churchyard,

Biographical Sketches.

No. VI. THE LATE BISHOP OF LICHFIELD.

TO the series of memoirs which have lately appeared in these pages of men who were eminent for their services to the Church, and who were especially connected with the Incorporated Society, we have now to add a memoir of the late Bishop of Lichfield, who was one of the original founders of the Society, and continued to take a warm interest in its welfare up to the close of his episcopate. For the outline of the late Bishop's life, we are kindly permitted to reprint here an article in the Obituary of the "Gentleman's Magazine," which is from the pen of a member of the Bishop's family, and is the first sketch of what will probably be hereafter expanded into such a fuller and more permanent record as the Church will desire to possess of him who has been well called "the best-loved Bishop of the land." He was born January 17th, 1788, at Newmillerdam, near Wakefield. He was the eldest son of the late Rev. John Lonsdale, Perpetual Curate of Chapelthorpe and Vicar of Darfield. His mother was Elizabeth, daughter of Charles Steer, Esq. She lived to 77, dying at Wakefield in 1827. Her mother lived to 80; her husband had married late, and died at 70 in 1807, his son's first year at Cambridge. His father lived to 83, but died four years before the Bishop was born; so that he was well descended for longevity.

He seems to have been a precocious boy. An old gentleman, who heard him read a psalm at three years of age, said: "He reads better than his father." A piece of very good writing of his has been preserved, with the date of March, 1794, upon it, at only six years old. In the same year he went to a school of some celebrity at Heath near Halifax, which was kept by the Rev. Robert Wilkinson for more than fifty years, for whom and his wife a joint epitaph in Halifax parish church was written by the Bishop in 1841. He was sent to Eton at eleven, a scholar above his years; but as he was going into college he was placed, not according to his knowledge, but his age, by an absurd rule

which then prevailed, and ruined many a boy by making him idle. The late Mr. Plumptre, who was his tutor, said to one of his sons, nearly fifty years afterwards, "Sir, your father was a poet in the fourth form." And Dr. Goodall, who was then Head Master, being asked in his old age who was the best scholar he ever had, answered, after some deliberation, "Lonsdale." He was remarkable in his early, as well as his late, years for his accuracy; and Dr. Goodall wrote to his father on his leaving, "His judgment is far above his years." The Bishop always maintained the supremacy of Eton over all other schools with amusing pertinacity. Even when rejoicing over one of his grandsons being elected at Winchester, he said, "I wish it had been Eton." The year before his death his wish was gratified, by seeing another grandson elected into that magnificent foundation, second out of seventy candidates. And he had before seen his own eldest son carry off the great prize of the school, the Newcastle Scholarship, in 1834.

He went to King's College, Cambridge, in December, 1806, and got nearly all the prizes then open to his college; for the Chancellor's medals were not so, because King's men did not then go into the mathematical tripos, and the classical tripos did not exist till 1823. He got the Browne's Medal for Latin Odes in 1807 and 1809; and in the latter year the University Scholarship besides. It was in that examination, and not in the leisure of his own room, that he wrote the famous alcaic translation of the chorus in the Hecuba, which will be found reprinted, among the Nugæ Latinæ, in the "Gentleman's Magazine" for August, 1867. Persons still alive remember, that when the candidates sent in their Latin letters to the examiners, it was said that Lonsdale's letter alone proved him to be the scholar of the University. His chief competitor was Thomas Rennell, of the same college, of whom he wrote a short and beautiful memoir, on his death in 1824. He took his B.A. degree in 1811, (having previously become a fellow of King's in the usual course of that college), and a B.D. in 1824, which very nearly made a great change in his position long afterwards, as will be seen presently.

Soon after his degree, he was admitted at Lincoln's Inn, and began to read law, like several other eminent ecclesiastics; but

he was never "called," for he found he had more taste for other studies; though he made himself a very good ecclesiastical lawyer after he became a Bishop, and often gave advice to his clergy, which there is no reason to believe was ever wrong. So he returned to the tutorship of King's until his marriage; and was ordained a deacon at Wells on the 24th of September, 1815, and a priest at Salisbury only three weeks after, on his fellowship as a title. He says in one of his letters at that time, that he was looking out for a curacy; but he never was a curate; and soon after his ordination he was made Examining Chaplain to Archbishop Sutton, who had the merit of promoting learned men, and in a manner bequeathed him to his successor in 1830. In the same year, 1816, he became Assistant, or out-of-term, Preacher at the Temple, to Dean Rennell, the Master, his friend T. Rennell's father. There he preached the first sermon that he published, "by desire of persons of eminent station and authority," on the death of Queen Charlotte, in 1818, a sermon such as is seldom heard from a young man. In 1820 and 1821 he was again engaged as tutor of King's, living out of college as a married man, and coming up to London to preach at the Temple. And in those years he preached and published two courses of university sermons, as select preacher at St. Mary's, "On Some Popular Objections to Christianity," and "On the Testimonies respecting a Future Judgment." He was also appointed Christian Advocate in 1822. His only other printed sermons were preached at the consecration of Bishop Blomfield, at York, in 1824, and of Bishop Percy, at Lambeth, in 1827, which were both highly commended at the time; and a few occasional ones on behalf of some of the Church Societies.

In 1822 he received the rectory of Mersham, the first of a long series of preferments, but not pluralities, from his two Archbishops. But his duties at Lambeth required him to be so often there that he kept a house in Westminster, which has been since enlarged, and is now occupied by the Bishop of Bath and Wells. In 1827 he gave up parochial duty for a prebendal stall at Lincoln, which was exchanged (not in the legal sense) for the first canonry or precentorship of Lichfield in 1828; and that for a stall (non-residentiary) in St. Paul's in

1831, which he kept till he was Bishop. He was elected a Fellow of Eton in 1827, the last fellow who had not previously been a master. But he resigned that also in 1829, without any legal obligation to do so, on being presented to the rectory of St. George's, Bloomsbury, by the Chancellor, Lord Lyndhurst; and in 1834 he gave up Bloomsbury, on account of the unfitness of the parsonage-house for his family, and for a time lived in the Regent's Park without clerical duty.

He was, however, an active member of the old religious Societies, such as the S.P.G. and S.P.C.K., and was one of the founders of the Incorporated Society for Building Churches, of the Society for Promoting the Employment of Additional Curates, &c., and of King's College, London, of which his friend Dr. D'Oyly was the chief author. In 1836 Archbishop Howley gave him the rectory of Southfleet, which, like his three successive canonries, was an 'option,' or assignment to the Archbishop of one presentation to some piece of episcopal patronage by each Bishop on his consecration. They were abolished in 1840, more by accident than design. Archbishop Howley declined the offer which was made to restore them, and returned to the Bishops all that he had not exercised. In 1836 also, Mr. Lonsdale was elected, all but unanimously, Preacher of Lincoln's Inn, a post which has oftener led to great promotion than probably any other in the kingdom. His attachment to Lincoln's Inn continued to the end of his life, and he often dined in the Hall by virtue of a general invitation from the Benchers. When Hugh James Rose, the Principal of King's College, fell ill in 1838, he was asked to take his place; and when Mr. Rose died, the following year, he became the actual Principal, and lectured in theology. Under his wise and able rule the college flourished exceedingly, and threw out that valuable offshoot, King's College Hospital, which has had some of the first physicians and surgeons in London on its staff; but has yet to maintain a constant struggle for existence against the want of a permanent endowment or larger annual subscriptions.

In 1840 an event occurred which troubled him greatly, and produced a temporary estrangement between him and his beloved Eton. The Fellows have long, perhaps always, elected a Provost recommended by the Crown; but the statutes require

him to have been on the foundation and to have a divinity degree, which the King's College men seldom take. On Dr. Goodall's death, Lord Melbourne nominated the Rev. Francis Hodgson, Vicar of Bakewell, and Lord Denman's son-in-law; but he was only an M.A., and the Fellows were probably not sorry to have a good excuse for asserting their rights against the Crown. Dr. Keate and Dr. Hawtrey both declined, and so the college elected the Rev. J. Lonsdale, B.D., who consented. He would rather have been Provost of Eton than Archbishop of Canterbury; but his usual love of peace, and still more, his unwillingness to disappoint Mr. Hodgson, to whom the place was of consequence, afterwards led him to decline. Meanwhile Mr. Hodgson was made B.D. by royal mandate; and the College, having no other available candidate, accepted him. When the provostship was vacant again, in 1862, the Bishop would have liked to have it, as he was then beginning to feel his work too heavy for him, and to talk of resigning. But he would not ask for it, and it was naturally not offered to a Bishop.

His last preferment before the bishopric was the Archdeaconry of Middlesex, which he took at the request of Bishop Blomfield in 1842, though it was a place of little value and much trouble, and deprived him of his country house and rectory of Southfleet, because that is not in the diocese of London. On the 28th of October, 1843, Sir Robert Peel, on the recommendation of the Archbishop and the Bishop of London, wrote to offer him the see of Lichfield, saying that he was "anxious to secure for this extensive and populous district (in which he lived himself) the services of a Bishop in whose discretion, ability, and activity, the highest confidence might be placed." He was consecrated at Lambeth on the 3rd of December, 1843, by Archbishop Howley, Bishop Blomfield, and Bishop Sumner of Winchester, an old Eton friend of his, and godfather of one of his daughters. After his twenty-four years of such activity as is rarely seen in the youngest Bishops, it is amusing to find him writing to his wife, soon after his work had begun, "I fear I was too old to take a bishopric, at any rate such a bishopric as this."

In 1845 he was one of the Commissioners for inquiring into the effect of Bishop Blomfield's Act of 1835 (erroneously called Lord Lyndhurst's, who proposed a very different measure), for

making all future marriages with a deceased wife's sister, &c., void; but all the past ones valid, instead of contingently voidable. The Commissioners reported strongly on the bad and immoral effects of that Act; and Bishop Lonsdale never shrank from giving his opinion, when any body called for it, that the prohibition is rather opposed to, than in accordance with Scripture, on which alone it was professed to be founded, till later excuses were invented. But it must be confessed that his one weakness, a fear of any great public opposition, especially from the clergy, kept him silent and absent when Bills were afterwards brought into Parliament to repeal the Act, though he authorized Lord Granville to quote his opinion as unchanged in 1858. On another subject he occasionally startled clergymen who talked with orthodox indignation about simony, by saying that the thing called simony by our law has no business to be called so, and that it is a monstrous absurdity that the sale of livings should be illegal, except when it is aggravated by being also a gambling speculation on the life of the incumbent. He said that Bishop Blomfield held the same opinion. These are illustrations of a quality of his mind not so generally known as many others—a complete impregnability to unsound reasoning, or arguments which he shortly called "stuff" when he was talking freely.

He was also a member of the University Commission of 1852 for a short time; but he found the sittings in London interfere too much with his diocesan work, and therefore resigned, and was replaced by the late Bishop Graham of Chester. In 1849 he published, with Archdeacon Hale, "Annotations on the Gospels," which were begun long before by desire of Archbishop Howley, but had been delayed by his occupations, which indeed left him scarcely any leisure for literature, and less as he got older and his strength diminished, while his work continually increased with the increase of his clergy; for he consecrated no less than 156 new churches. That book was printed in too large and expensive a form; but it is literally a book of useful annotations, and not of vapid reflections and pointless paraphrases, like too many of such books. He never published any charges, nor discussed what are called "great questions of the day" in them. For such subjects are necessarily contro-

versial, and he abhorred controversy; and his great humility would not allow him to believe that he was one of the very few Bishops whose opinions carry any weight—not of course with partisans, who only want to hear their own opinions from a Bishop's mouth—but with those who want a guide whose wisdom, and learning, and moderation they can trust. The same humility made him too averse to speaking in public, except when he felt it would be wrong for him to keep silence; and latterly, even to preaching on great occasions, when he would propose that some more popular orator should be invited. Yet his speaking was that best kind of eloquence which is not perceived to be eloquence, but says all that need be said in the simplest and most persuasive language, as was remarked of his addresses at the Wolverhampton Congress, over which he presided a few days before his death with signal success. Several times he had to preach as an old man with some of the best preachers of the day, and his sermons were unanimously pronounced the best.

It is intended to publish, as a memorial of the Bishop, a small selection of his sermons, with a few of his Latin verses, which were said by no bad judge in a published lecture on education, to be probably the best that have been made since Virgil. And this memoir will be prefixed to them, extended according to the materials which may be obtained. He kept no copies of his letters, apparently trusting to his memory, which forgot little that he read, and very few men's faces or business, and nothing that he undertook to do for any one. Almost the only memoranda at the end of his pocket-books are the names of flowers, which he had seen in his visits, and meant to order for his own garden. He also kept no accounts; yet in all matters of business he was as exact as a banker; and his solicitors "add their testimony, that among all their correspondents they had none to be compared to the Bishop for punctuality, accuracy, kindness, and courtesy."

Reports have been current of his having been offered and refused translation both to York and London. Considering the reputation he enjoyed so long, such reports were natural enough. But the fact is not so. He never had any offer of translation, though both the primacies were twice vacant in his time, and

London once, and Durham three times. He would certainly have refused either primacy if it had been offered when they were last vacant. When Canterbury was vacant in 1848, it was indeed reported for a few days by persons about the Court that the Bishop of Lichfield was to succeed. But it is pretty well known that Lord Russell and one of his colleagues afterwards insisted on having an Archbishop of more decided opinions; and so the elder Sumner was translated from Chester. Whether he would then have accepted the primacy or not, is unknown; but neither the responsibility nor the state of Lambeth would have had any charms for him; and it is not his fame that has suffered by his being left to die of his work in the most laborious probably of all the dioceses, because he was neither a political nor a religious partisan.

We all know the saying, that no man can be pronounced happy till his death. Bishop Lonsdale may now be pronounced to have been singularly happy both in his life and in his death. His early success at school and college; his steady advancement for a long time, under two Archbishops and two of the wisest statesmen of his day; health which never failed so much as to interrupt his work, even when a temporary failure of his writing hand, three years ago, gave the first warning of what his end would be; means always beyond the wants of his simple mode of life, for he was rich by marriage and inheritance, of which his diocese and the Church largely shared the benefit; the respect and affection which he won everywhere; a family who were all that he could desire; and his one domestic sorrow, the loss of his wife in 1852, made up to him by the assiduity and ability of his unmarried daughter—all these, with a wonderful cheerfulness and freshness of spirit, and enjoyment of all pleasant things, and readiness to see the best side of every thing and every man, make up a sum of blessings allotted to few. And at last he was, as it were, translated without tasting any pains of death, not in the labour and sorrow of fourscore years, but almost without his eye being dim or his natural force abated, sitting at dinner with his daughters, and just after saying "What a comfort it is to have you all here." He had that very day (the 19th of October) lifted up his voice in public for the last time, with a force unknown from him before, in defence of a great scheme of

middle-class education against an opposition which he thought prejudiced and unfair; and had written twenty letters after he came home. The story in the newspapers, of his having had no food for many hours, of his dinner being put off till 9 o'clock, of his retiring to a sofa, and of his objecting to a doctor being sent for, is all fictitious. He looked very pale when he came to dinner, and said, "Those letters are too much for me;" but then talked as usual for a time, until he fell back in the chair and died in a few minutes.

Our limits forbid us to attempt even a summary of his character; and the eulogies which have been so lately showered on it from all quarters make this unnecessary. It must suffice to say here, that although there have been, and there are, men equal and even superior to him in some of his many admirable qualities, it is doubtful if the English Church has ever seen, or will ever see again, another Bishop who combines so many excellences and so few defects, as "this great, good, and loving man," John Lonsdale, Bishop of Lichfield.

He married, in 1815, Sophia, the fifth daughter of the late John Bolland, Esq., M.P., of Clapham, and left issue by her, two sons and three daughters. His elder son, the Rev. James Gylby Lonsdale, M.A., late Fellow of Balliol College, Oxford, is Professor of Classical Literature at King's College, London, and Assistant Preacher at Lincoln's Inn; and his younger son, the Rev. John Gylby Lonsdale, M.A., of Trinity College, Cambridge, was for many years Secretary to the National Society, and Reader at the Temple Church, and is now a Canon of Lichfield, and Vicar of St. Mary's in that city. One of his daughters is the wife of E. B. Denison, Esq., Q.C., and another, of the Rev. W. Bryans, Vicar of Tarvin, near Chester.

The Bishop was buried, in the presence of nearly 200 of his clergy, in the churchyard of Eccleshall, where the prelates of that see have lived, with few intervals, from the time of Chad, the first Bishop, 1200 years ago. Both there and at Lichfield most of the people appeared in mourning the next Sunday, and the Independent Chapel at Eccleshall was draped with black, no less than the churches in the diocese.

We append the last instance of the Bishop's interest in the Incorporated Society, in the following letter, in reply to a re-

quest that he would concur with the Archbishop and Bishops in recommending the Society to the support of the members of the Church, on the occasion of the approaching Jubilee.

ALFASTON,
4th July, 1867.

My Dear Mr. Ainslie,

Your letter has found me to-day on a Confirmation circuit of many weeks, in Derbyshire and Shropshire.

I hope that I may gather from it that the Archbishop of Canterbury intends to issue such a circular to the Bishops of his province in behalf of your Society, as they may send to their Clergy.

Whenever I may receive such a document, I will do what I can to second and circulate it, accompanied by a statement of what the Society has done for this Diocese, which will be easily supplied from your office.

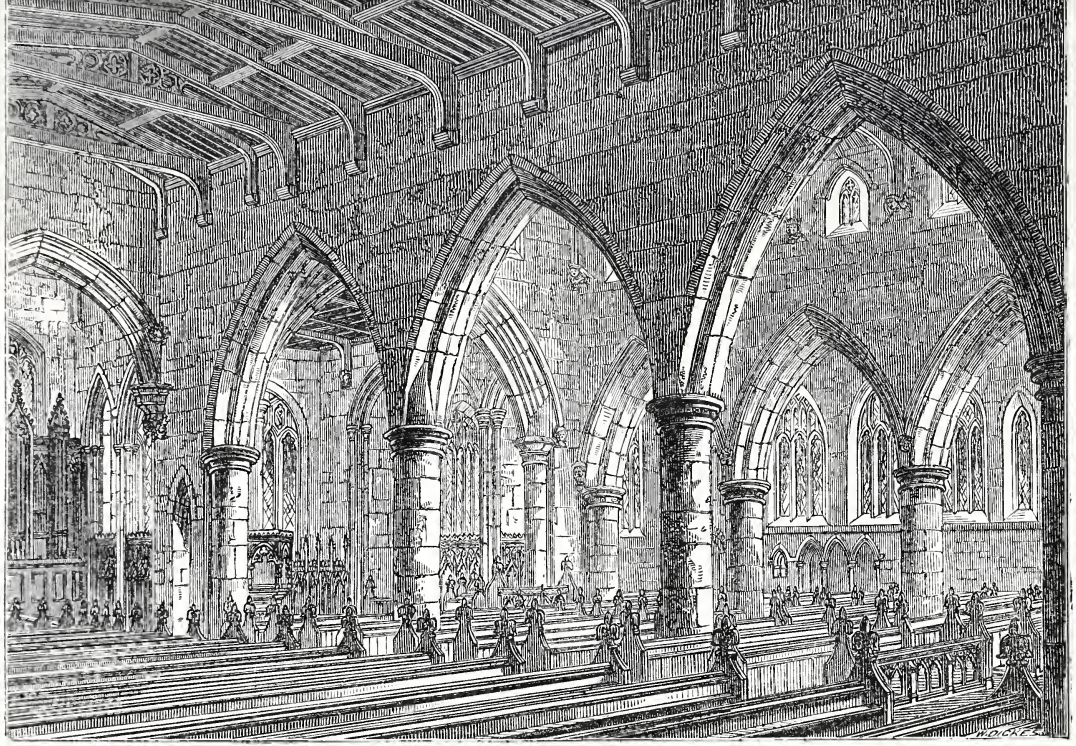
I am,
My dear Mr. Ainslie,
Very sincerely yours,
(*Signed*) J. LICHFIELD.

The Rev. George Ainslie.

For the beautiful engraving which illustrates this memoir, we have to return our hearty thanks to the disinterested kindness of the Rev. E. J. Edwards, Incumbent of Mersham, who has kindly permitted us to use for the purpose the steel plate, which is his property.

Church of Westbury-on-Trym.

THE Restoration of this beautiful Church was commenced so long ago as the year 1851, and from that time has gradually but surely progressed, down to last year, when it was entirely completed. In the case of country Churches it is certainly always desirable, where it is possible, to carry out the whole work of restoration at once; otherwise there is ever danger lest



Architect.] Parish Church, Westbury-on-Trym. [Mr. J Norton.

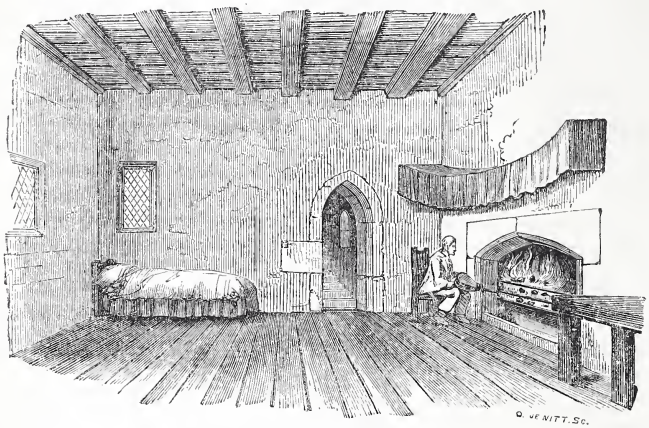
a reaction should follow upon the energy and self-denial which the work already accomplished has called forth, and the unfinished portion of the building should remain long in its neglected state.

It is therefore better to delay for a time the commencement of the restoration, than to precipitate the work with a prospect of only accomplishing half that should be done. And this is specially true with regard to the *character* of the restoration: it is far better to postpone it for years, (and even, if necessary, for the Incumbent to leave it for his successor to accomplish,) than at an earlier period, and with insufficient means, to carry out the work in poverty of taste and meanness of material. Certainly this is a greater error than the former; for we should rather desire to do half *well*, than to accomplish the whole in an unworthy manner. This was the wise desire of those who sixteen years ago were the able promoters of the restoration of Westbury Church. Not having the means at once to meet the large outlay required, they at first commenced only a part of the work, doing more and more, till at length they saw the whole undertaking brought to a most successful issue.

The Church seems to have been originally built in the early part of the thirteenth century; but it has since been much altered and enlarged. It consists of a nave, with north and south arcade, over which is a clerestory, chancel, two aisles—each with an eastern chapel, a lofty pinnacled tower, west and south porches, large vestry, and a corresponding building, now unroofed, south of the tower, called the skull-house.

The nave appears to be the most ancient portion of the building; its pillars are Norman, surmounted by Pointed arches. The south porch and bone-house are of the same date. In this bone-house is a piscina of this period, and an altar tomb of a later date. So much of this building has been removed as to admit of the reopening of three lancet windows discovered in the western wall of the aisle adjoining it. Over the south porch is the small chamber called a parvise. It is entered by a circular stone staircase, leading from the porch, and was for many years the abode of an old woman, who was in possession in the memory of some of the still living old inhabitants of Westbury. Half way up the stair has been found a doorway which evidently

opened on a small gallery, in front of a deeply-recessed niche in the wall over the door into the church. Here, doubtless, was a small altar, and thus the porch could be used as a chapel when the Church was closed. Many instances of this occur in Continental Churches. A small door was also discovered in the skull-house, which opened to a staircase communicating with that



Parbise ober South Porch.

which leads from the porch to the parvise. No doubt this was formed to enable the Chantry Priest, resident in the parvise, to descend into the mortuary chapel, there to watch by the bodies of the dead, or to perform other offices which devolved upon him. The chancel, which was part of the good work of Bishop Carpenter and Dean Canynge [1], is ascended from the nave by two steps. The arches are lofty and expanded, the pillars are

[1] Sir William Cannynges, knight, was a wealthy merchant of Bristol; he was five times mayor, and twice represented that city in Parliament. When advanced in years, he was ordained by Bishop Carpenter, and by him presented to the Deanery of Westbury. He rebuilt the magnificent Church of St. Mary Redcliffe, Bristol, where he is buried, and in which are two handsome monuments to his memory. Together with Bishop Carpenter (about 1470) he was a munificent benefactor to Westbury Church and the College adjoining. This College was once a wealthy foundation and handsome structure. Little more than the old gateway now remains.

small and clustered. The chancel has an apsidal termination. The roof in the south chapel (Canynge's Chantry) is more ornamented than elsewhere. The tower has a peal of bells. On the treble bell, recast in 1774, was this inscription:—"Sancta Trinitas, nos benedicat."

Previous to its restoration the Church was in a dilapidated condition, the pews high and square, facing in all directions, blocked up the interior. The font (a sort of debased Roman urn) was placed in the north-east corner of the Church; and the furniture generally was mean and unsuitable. The first portion of the restoration was carried out under the direction of Mr. J. Norton, architect, in a most solid and satisfactory manner. The cost of this was £2,000. New benches of oak, with carved ends, were placed throughout the Church; the floors were brought to their original levels, and laid with encaustic tiles; a new stone pulpit and font, each with marble shafts, were provided, and other improvements carried out. The former accommodation, in pews, was only 650, including the galleries; that in the restored Church, in open benches, is 1020.

In 1854, at a cost of £200, a new fence was built round the church-yard, and numerous public paths which traversed it were stopped.

In 1858, the south porch and parvise were restored. In this year also a great benefit was conferred on the Church by the presentation to the parish of a new Vestry Hall. The windows and the battlements of this were taken from the old skull-house.

In 1860, a beautifully carved reredos was erected, at a cost of £210; windows of painted glass, by O'Connor, were placed in the chancel, the cost being £500; and several bells (which had fallen) were recast, at a cost of £106.

In 1862, the sum of £138 was expended in decorating the new reredos.

In 1865, the tower was restored, at a cost of £217.

In 1866, a magnificent organ (cost £810) was presented to the parish by Mr. H. St. V. Ames. The old organ formerly stood in a gallery, blocking up the western window of the nave. The new organ is placed in the north aisle.

During the progress of the restoration of the Church, in the year 1853-54, beneath the altar was discovered a subterranean

chapel, lighted by a window underneath the centre window of the apse. Part of the chapel had been filled with rubbish, and the rest used for vaults. The floor had been laid with encaustic tiles, many of them bearing the arms of Bishop Carpenter. Beneath the window was a dais, on which no doubt the altar once stood. In the south wall a small niche was found, with a stone table in front, probably a piscina or credence table. To the west of this was found a large recess, within which a wall had been raised about two feet from the ground; the space inside had evidently been intended to contain a body. The cover of this tomb had been removed and the grave despoiled. On removing the whitewash within this recess a most curious fresco was discovered. It represented the funeral procession of Bishop Carpenter from Worcester to Westbury. (The name *Worcetta* being plainly painted on the gate of the town.) There were also other curious paintings, and the arms of Bishop Carpenter were prominently introduced. On the opposite side of the chapel was a similar recess. This was probably intended for Dean Canynge. There can be no doubt but that this chapel was the burial-place of Bishop Carpenter, whose effigy, much mutilated and without any inscription, is placed just above, between the chancel and the Cannynge Chapel.

Carpenter was Bishop of Worcester, Chancellor of the University of Oxford, and Provost of Oriel College. The Provost and Fellows of that College have recently erected a beautiful monument, exactly over the dismantled sepulchre. The old effigy has been removed from the old tomb, and placed within the recess of the new one. In the course of the work of renovation the following inscription, without name or date, was discovered:

"Could but that pulpit speake t'would tell ye'ar
Who and what person tis buried here.
'Tis this churche's pastor, who nigh thirtie year
Twice every Sabbath in it did appeare,
Instructing how to live, and so to die,
Both which himself did in veritie.
Die whilst you live, soe Christ will be
In death your life as now to me."

W. F.

Church Seats[1].

RIGHTS TO SEATS, AND THE ALLOTMENT THEREOF.

INQUIRIES being made from time to time as to the state of the law with regard to the appropriation and allotment of seats in Churches, we have thought it desirable to republish the statement on the subject given in Sir R. Phillimore's Edition[2] of Burns's "Ecclesiastical Law."

1. *Original of the distinct Property in Seats.*—Before the age of the Reformation, no seats were allowed, nor any distinct apartment in the Church assigned to distinct inhabitants, except for some very great persons. The seats that were, were moveable, and the property of the Incumbent, and so in all respects at his disposal. Many wills of Incumbents are to be seen, whereby they did of old bequeath the seats in the Church to their successors or others, as they thought fit. Athon and Lindwood are silent in the case. The common-law books mention but two or three cases before this time, and those relating to the Chancels, —the seats of persons of great quality.

[It is clearly the law on this subject, that a parishioner has a right to a seat without paying for it[3].]

2. *Of Common Right to be repaired by the Parishioners.*—And generally, the seats in Churches are to be built and repaired as the Church is to be, at the general charge of the parishioners, unless any particular person be chargeable to do the same by prescription.

[By the general law, repairs are to be done by the landowners of the Parish or Chapelry.]

3. *Use of the Seats in the Parishioners.*—And although the freehold of the body of the Church be in the Incumbent thereof,

[1] The word "pew" is scarcely to be met with in authors upon ecclesiastical law, who almost invariably use the expression "Church seat."

[2] The editor's additions are within brackets.

[3] It must be clearly understood that this applies only to Churches of what Dr. Addams calls the Regular Establishment. Churches built under the Church Building Acts are differently regulated.

and the seats therein be fixed to the freehold; yet, because that the Church is dedicated to the service of God, and is for the use of the inhabitants, and the seats are erected for their more convenient attending upon Divine Service, the use of them is common to all the people that pay to the repair thereof. And for this reason, if any seat, though affixed to the Church, be taken away by a stranger, the churchwardens, and not the parson, may have their action against the wrongdoer.

[There can be no property in pews; they are erected for the use of the parishioners. The Ordinary may grant a pew to a particular person while he resides in the Parish, or there may be a prescription[4], by which a faculty is presumed; but as to the personal property in a pew, the law knows of no such thing. Every man who settles as a householder, has a right to call on the Parish for a convenient seat. All the pews in a Parish Church are, by general law, of common right, for the use in common of all the parishioners, who are to be so provided with seats as may most conveniently and orderly accommodate all. It was held, in Blake *v.* Usborne, that a person who had permission from the churchwardens to sit in a pew temporarily, and in order, by keeping possession for a future tenant, to carry into effect the conditions of sale of a house with which the pew had for above a century been held under an unexpired faculty, has no possession on which he can bring a suit for perturbation against a mere intruder, such permission being illegal, as confirming the sale of a pew.]

[By the 43 Geo. III., c. 108, § 5[5], it is enacted, that in every Parochial Church or Chapel hereafter erected, ample provision

[4] The law of ecclesiastical prescription will be given hereafter.

[5] This is the Act which so far relaxes the provisions of the Mortmain Acts as to permit a person to give, by deed or will, lands not exceeding five acres, or goods and chattels not exceeding 500*l.*, for erecting, rebuilding, repairing, purchasing, or providing one Church, Chapel, or Parsonage House (and no more). The clause given above does not seem to relate immediately to the subject of the enactment; and it is somewhat difficult to understand why it was introduced. The Church Building Acts passed subsequently recognize pew-rents and free seats, which are accordingly to be found in all Churches built under them; but this clause would seem to be levelled against the practice of letting seats, which probably prevailed in places to the exclusion of the poor, although illegal.

shall be made for the decent and suitable accommodation of all persons, of what rank or degree soever, who may be entitled to resort thither, and whose circumstances render them unable to pay for the same.)

Non-parishioners, as a general Rule, have no such Rights.—(Non-parishioners, whether extra-parochial or residing in another Parish, have no such rights; and directly an occupier of a pew ceases to be a parishioner, his right to the pew, however founded and valid during his continuance in the Parish, at once ceases and determines.)

Exceptions in favour of Non-parishioners.—(Nevertheless, it is possible that an Aisle or a Chancel may belong to a non-parishioner by prescription; and it seems that, by prescription, non-parishioners may have such a right in the body of a Church, as appurtenant to a house, although the house be out of the Parish[6].)

Bishop to dispose the same.—4. But the authority of appointing what persons shall sit in each seat is in the Ordinary, who is to take care to order all things appertaining to Divine Service, so that the service of God may be best celebrated, that there be no contention in the Church, and that all things may be done decently and in order; for he having the cure of souls, is presumed by the law to be a person that will have a prudent regard to the qualities of men in this case, and to give precedence to such as ought to have it.

In the case of Corwen and Pym, it was resolved that if any man hath an house in a town or parish, and he and those whose estate he hath in the house, have had, time out of mind, a certain pew or seat in the Church maintained by him and them,

[6] Sir John Nicholl states, "Whenever the occupant of a pew in the *body* of the Church ceases to be a parishioner, his right to the pew, howsoever founded, and how valid soever during his continuance in the parish, at once ceases" (Fuller *v.* Lane, 2 Add. 427). The same doctrine has been sanctioned by the Court of King's Bench (Byerley *v.* Windus, 5 Barn. and Cress. 18). But in a case in the Court of Exchequer, Chief-Baron Macdonald was of a different opinion. The question there was, whether there could be in law a prescription for a person living out of the Parish to have a pew in the *body* of the Church, and it was held that there might. (Lousley *v.* Hayward, 1 Y. & I. 583.) If, as already stated, prescription presumes a faculty, these opinions seem to be at variance.

the Ordinary cannot remove him (for prescription maketh certainty, the mother of quietness), and if he do, a prohibition lieth against him. But where there is no prescription, there the Ordinary that hath the cure and charge of souls, may, for the avoiding of contention in the Church or Chapel, and the more quiet and better service of God, and placing of men according to their qualities and degrees, take order for the placing of the Church or Chapel public, which is dedicate and consecrate to the service of God.

For the disposal of the seats in the nave of the Church appertaineth, of common right, to the Bishop of the Diocese; so that he may place and displace whomsoever he pleaseth.

Parishioners are not at liberty to choose what seats they like; the distribution among them rests in the discretion of the Ordinary, which he generally exercises by the Churchwardens, who are his officers as well as those of the parish. To exclude the Ordinary from his jurisdiction, it is necessary not merely that a possession should be shown for many years, but that the pew should have been built and repaired time out of mind.

RIGHT OF CHURCHWARDENS TO ALLOT SEATS.

Churchwardens' power to dispose of the same.—5. But by custom the Churchwardens may have the ordering of the seats, as in London, which, by the like custom, may be in other places.

For a custom, time out of mind, of disposing of seats by the Churchwardens and major part of the Parish, or by twelve or any particular number of the Parishioners, is a good custom; and if the Ordinary interpose, a prohibition will be granted.

But the Churchwardens must show some particular reason why they are to order the seats exclusive of the Ordinary; for a general allegation, that the Parishioners have used to repair and build all the seats in the Church, and by reason thereof the Churchwardens have used to order and dispose of the seats, is not sufficient to take away the Ordinary's power in disposing and ordering the seats; because this is no more than the Parishioners are bound to do of common right, to wit, building and repairing the seats, for which they have the easement and convenience of sitting in them.

This authority must be exercised justly and discreetly by the Churchwardens, or they may be corrected by the Ordinary. They should place the Parishioners according to their rank and station; and they cannot exercise this right in opposition to every legal equitable claim. Families should be seated together: the higher classes are not to be accommodated beyond their real wants, to the exclusion of their poorer neighbours, though they may be entitled to a preference over the latter, if the seats be not equally convenient.

But if, through the increase of inhabitants, more pews or galleries be necessary, it is said to be agreed that the Churchwardens cannot erect them of their own head. Some say it cannot be done without the licence of the Ordinary. And it is clear, if there be a dispute whether more pews are necessary, or where they shall be placed, the Ordinary is sole judge in that case. But if the Incumbent, Churchwardens, and Parishioners, do unanimously agree that more pews are necessary, and that they shall be fixed in such a place, it doth not seem that there is any necessity for the Ordinary's interposition; for there can be no need of a judge, where there is no controversy.

Restoration of Brixworth Church, Northants.

THE Church of Brixworth, Northants, is well known to ecclesiastical antiquaries, and its restoration is a matter of considerable interest. Happily that restoration has been in hands which fully appreciated the responsibility which attached to those who ventured to deal with one of our historical monuments, and its results are in every way satisfactory. The County Archæological and Architectural Society in its Report bears witness that the antiquarian interest of the building has been carefully preserved; and the narrative of the restoration published by the Vicar proves that due advantage was taken of the opportunity which the progress of the work afforded of making researches into those parts of the building which were then temporarily exposed to view.

We are indebted to the courtesy of the Vicar, the Rev. Charles Fred. Watkins, for permission to extract an account of the restoration from his handsome work upon the church[1], and we are glad to take this opportunity to commend the work itself to those who are interested in architectural antiquities.

The church consists of "a nave divided into two parts of thirty and sixty feet respectively in length, and of the width of thirty feet throughout. A square porch at the west end of the nave. "An eastern apse, polygonal without, and semicircular within, surrounded by a corridor or ambulatory, the outward wall of which is parallel to the inner circular wall; having recesses in some of the sides, and receiving a vaulted ceiling from the string course of the inner circular wall. Contrary to expectation, I found the original floor of the chancel on a level with that of the church, and unbroken ground beneath: so that there could have been no crypt under the church, but only the ambulatory around it and beneath. North and south aisles, each terminating at the east end in a square apse; and at the west end in an oblong, the recess from the wall of the nave to the square tower being added to the square terminal of the aisle.

"The whole nave is ninety feet long by thirty in width, originally parted at two-thirds its length, or sixty feet, from its west end by a transverse wall—now no more—with a central or triumphal arch in the middle, corresponding to the large arch which leads into the eastern apse. Besides this central arch, the bases of whose piers I developed by excavation some years ago, it had arched openings on either side with clerestory windows above, corresponding and opposite to those at the east end.

"The walls of the nave between the west end and the extinct partition—sixty feet in length—consist, on either side, of four bays, the arches semicircular, built with Roman tiles, or flat bricks of large dimensions, mostly in two courses, resting upon square imposts of the same material, set upon square piers of brick tiles and stone intermixed, *more Romano*. Above, on

[1] "The Basilica, or Palatial Hall of Justice and Sacred Temple; its Nature, Origin, and Purport: and a Description and History of the Basilican Church of Brixworth." Rivingtons, Waterloo Place, London.

either side, are three clerestory windows, built in the same form, but much narrower and smaller, not immediately over the lower arches, but in the perpendicular between each two. They are constructed with a mixture of stone and fragments of bricks, as though all the whole bricks taken from a previous building had been exhausted in the construction of the lower arches, and none but these fragments remained to intermix with stone in the clerestory formation.

"That the Roman tiles used in this church were taken from a pre-existing Roman building is evident, not only from their fragmentary character in the clerestory, and even in the piers and walls beneath, but also from the appearance of Roman mortar, of a different character from the rest, still adhering, and manifest some time ago, to one of the tiles; but now, I regret to say, pointed over by churchwardens' over-careful direction.

"It is a reasonable presumption that the Romans had a station here of some importance, as there is a castrametation in the paddock adjoining the churchyard, and it is central in the line of the forts which have been traced on either side, from the Wash on the east to the Severn on the west of the island; and Roman coins of Antoninus Pius and Carausius, and Roman urns have been dug up in the place. The reasonable conclusion is that the Saxons of the 7th century rebuilt after the form of a provincial Basilica, or stationary Pretorium of the earliest and simplest type. Since this was written I discovered within the square tower the bases of circular columns which formed the propyleum to the Roman temple, or early Christian Church, after which this was built. I also discovered in one of the piers of the early Saxon arches a Roman eagle of the Assyrian type, built in by the Saxons, and evidently taken from an earlier building, as having mortices in which some standard had been fixed.

"I at one time supposed that the clerestory was of a later date than the arcade beneath—that it had been either rebuilt or superimposed; and I regret having, I fear, misled Professor Willis to misconceive the dates. But now that the walls are scaled throughout the interior, I find them to have been built at the same time.

"The materials used, besides the Roman tiles, were principally

the stones of the neighbouring beds, which belong to the lias formation. These beds consist of three courses, the upper a thin schale of calcareous and siliceous mixture, used principally in building dry walls and draining; the lower a thick sandy stone, impregnated more or less with iron, and at the lowest part of a blue and more calcareous character, hardening more and more as it is exposed to evaporation, yielding, though with difficulty, at its first coming out to the chisel, but not capable of a level surface, or of being finely jointed. The intermediate course is highly ferruginous; and for the most part perishes either with wet or frost, though some pieces are sufficiently weather-proof to be used in rubble masonry. And the masonry of this church is, for the most part, of a rubbly texture, strengthened at the corners with large rude blocks of granite, sandstone, and clay slate, transported from other strata; and, as well as the rubbly stones, cemented together by a mortar as hardened as the stones themselves. There is also a kind of tufa or carbonate of lime used in the upper arch of the square tower, but very sparsely mixed in this local bed.

"The lower walls are four feet thick, the clerestory narrowing from a set-off on either side by several inches.

"The square tower is of the same massive character as the nave, with similar arches on its four sides—the largest to the west forming the original grand entrance to the building; a lesser one leading into the nave; and, on the sides, two still smaller ones, leading into the western terminals, or apsidal chambers of the north and south aisles. Mr. Roberts contends for a later period to this porch than that of the nave, from some straight jointing which he perceived; but on scaling the walls this is found to be but partial, and in consequence of some alterations in the original work. This running up straight joints, and bonding at intervals only, appears to be a Saxon mode, and answers to their method of binding by wooden frames. Not only is the square tower bonded in with the nave, though at intervals, but the several diverse materials are worked up line for line in the one and in the other. The arches, too, are similar in their form and material, composed of Roman tiles as entire as those of the nave; whereas, if the tower had been of a later date, there would not have been any whole tiles left for the con-

struction of the arches: they would have had only fragments of tiles, like those remaining in the clerestory. Moreover, the square tower was subject to the first alterations of which we have any evidence, that is, in the year 870. For when the round tower was then, or soon after, appended thereto, and pierced for archery, to protect the place against any fresh aggression of the Danes, the semicircular arch in the east end of the square tower was shorn of its crown, to receive the three-light window with baluster shafts, as a substitute for the window in the west end, which had been closed up by the building of the round tower; and the grand west entrance of the square tower was, at the same time, filled in, with the exception of a space for a smaller arch of entrance into the round tower, included within the greater arch.

"The north and south aisles, with their terminal chambers, were also of the same date as the nave, having their piers locked into the walls of the nave, between the piers of the nave arches.

"The eastern apse also was of the same date and style, with a string course of Roman bricks on the wall of the crypt, upon which the apse itself rested, and from which the vaulting of the ambulatory sprang: this vaulted roofing resting on a low outer wall built to receive it.

"The appearance of buttresses to this apse has led some archæologists to suppose it a Norman structure; but Sir Gardiner Wilkinson has shown that slight shafts pertained to the Saxon period, and the buttresses beneath were placed by me as a substitute for the vaulting to support the walls above.

"The next alteration that took place after the appendage of the round tower, and the insertion of the three-light baluster shafted window in the east end of the square tower, was the introduction of a Late Norman doorway in the first arch of the nave on the south side, reckoning from the west, which infers the destruction of the south aisle before this period. I was at a loss to determine where this doorway could come from, till on scaling the wall at the east end of the church I found part of the rim of a Late Norman arch, and a wall of the same period, forming part of a chapel, preceding the present Early English aisle; and hence, no doubt, on the supersession of this chapel, came this

door to the other end. Then followed the insertion of a transition arch in the next bay to this, the upper part of which I have preserved to view: for I think it right to preserve one specimen of each style that has been introduced up to the latest period.

"The present south aisle was next added in the Early English period, as a chapel for the family of Sir John de Verdun, Lord of the Manor, whose effigy I have just rescued from the barbarous treatment to which it had been subjected by being removed from its horizontal bed, and violently thrust with his legs into the ground so as to break them off, and the head into the wall of the arched recess in which it was first laid.

"For access to this chapel, the smaller arch at the east end was cut out of the south wall of the choir; and about fifty years afterwards the larger arch was opened, the difference in the dates being evinced by the style of each. A small window also was inserted above in the same wall of the choir. Above the earliest of these arches I have laid open a Saxon clerestory arch, the lower part of which was cut away to receive the Pointed one beneath. It would be about the same period in which this larger arch was made that the partition wall between the nave and choir, with its central triumphal arch, its side openings below, and clerestory windows above, all corresponding to those at the east end of the choir, was removed, and the present wide arch inserted to span the whole width of the nave and choir.

"Then followed the insertion of three Decorated windows, one under the transition window in the second bay of the nave on the south side; one in the third bay on the north side, and one at the west end of the choir on the same side. This last is preserved: the two former are removed as interfering with the restoration of the Saxon arcade, the one in the choir being sufficient to show the progress of alteration which the building has undergone by successive innovations. The Decorated window to the east of this in the same wall of the choir is only of twenty years' date, substituted at the rebuilding of that part of the wall, then in ruin, for a miserable little nondescript of a square form, which had been thrust into the wall at some late period.

"Then succeeded the insertion of two wretched windows of

the Perpendicular kind, one on either side of the nave, which have been removed from the arches in which they had been intruded, to the regret of no one, and the joy of many.

"In the reign of Henry VI., the chancel must have been elongated, as the late east window would testify. Whether the original apse had remained entire up to this period, or had undergone previous mutilation, it is impossible to say. Luckily, two sides of the outward polygon, with the outward parallel wall, and the corresponding part of the ambulatory, two recesses, and the original steps of descent remain, and the whole circular wall of the crypt upon which the apse was built; so as to direct us rightly in the restoration of this interesting portion of the original building.

"I have only to remark, on the eastern wall of the nave or choir, that the noble central arch therein remains entire as originally built: but at the insertion of the screen the original piers were taken out to widen the entrance into the chancel, and wooden uprights and cross pieces substituted. When I came to reside I found the uprights decaying at the ground, and all in danger of falling. As soon as possible I removed these wooden props, and substituted brick piers, and had the satisfaction of finding the bases of the original piers, on which I erected their present successors.

"The two clerestory windows above are developed in the eastern wall which served to throw light into the choir; and two similar clerestory windows in the opposite wall brought a further portion of light into that part of the church from the clerestory of the nave."

"Underneath these clerestory windows were arched doorways, those at the east end leading down to the ambulatory, and at the west end into the choir from the nave.

The Incorporated Society had the pleasure of making a grant —larger than usual on account of the special interest of the church—toward the restoration of this venerable temple, and its refitting with additional seats, to adapt it to the needs of the generations which now and in time to come will worship where their forefathers have been worshipping for twelve hundred years.

The Future of Architecture in Towns.

N the "Contemporary Review" for November, is a paper by Mr. Conybeare on the Future of London Architecture, which is well worth the attention of our readers. In it he advocates three special points. First, the use of concrete in the actual construction of our town buildings.

"It is quite possible," he says, "by availing ourselves of recent improvements in construction, to erect, *quite as cheaply* as the present London houses—flimsy, inflammable, and liable to decay,—buildings which would be free from all these defects, and which would last as long as those stone-roofed Syrian houses[1] illustrated in the work of Count de Vogue, of which whole towns remain in the same perfect state of preservation as when deserted at the Mahomedan conquest twelve centuries ago." * * *

"Blocks of artificial stone, formed of gravel made into a concrete with hydraulic mortar and sand, have for many years been used in harbour engineering both in England and France, in the most exposed situations in breakwaters and similar works. Shortly before the Paris Exhibition of 1855, the French engineers extended the use of the material to bridge-building, and two of the bridges over the Seine were so constructed in that year; each arch, and indeed the whole superstructure, being thus monolithic. The next application of the material was to the main sewers of Paris, each sewer being a continuous monolith of a material more than twice the strength of brick,

[1] Concrete construction, when applied to church building, possesses the advantage that it would enable us to avoid the error the Gothic architects committed almost everywhere, except in the South of France, "in making their vaults, not the actual roof, but mere false ceilings covered by *an inflammable* and perishable roof of wood; an expedient," as Ferguson observes, "not only highly objectionable in itself, but one which has been the cause of the destruction by fire or from neglect of almost all the churches we now find in ruins over Europe." By employing béton a church might at a very moderate cost be covered, like Rosslyn Chapel or Bothwell Church, near Glasgow, with a fireproof vault, which should at once form the exterior roof and internal ceiling, and would have the advantage over the Romance masonry vaults, of being monolithic and perfectly impervious to the weather.

absolutely impervious to moisture, and less than half the cost of brickwork; and more recently the application of the material has been extended to the building of houses, churches, &c. A church has been recently erected at Vesinet, near Paris, the whole masonry of which, spire and all, may be considered a monolith, and blocks of houses have been, and are now being built in various quarters of Paris in the same manner, and of the same material. 'Those who would really desire,' says the *Building News*, 'to witness to what a pitch of perfection this particular description of construction can be carried, should visit the building at present in progress of erection at the corner of Rue Miromenil and Rue de Naples, where every difficulty is not only met, but fairly conquered. There are to be found monolithic foundation walls, flat crown vaults, doors, and windows, possessing alike a delicacy of moulding, with all the durability of rock itself.' 'Buildings in hydraulic concrete can be erected in less than half the time that would be required with brick and mortar, and being constructed of a material that dries in half an hour, and is impervious to moisture, such houses may be safely papered and occupied as soon as finished. With one-eighth of Portland cement, the cost of the concrete in England is generally about one-half the cost of brickwork, and it is more than twice as strong.'"

Mr. Conybeare's next recommendation is, that buildings thus constructed of concrete should, in the atmosphere of our towns, be faced with glazed tiles, effect being obtained by the use of coloured tiles. "A certain amount of homogeneity in surface is indispensable to architectural effect. If a portion of the façade be of polished granite or of glazed tiles, the whole surface should be a polished one. The practice that has recently prevailed of inserting bands of glazed tiles, or panels and bosses of polished marble or granite into brick or stone façades, produces, even when the building is new, a patchiness of effect utterly subverse of the emphasis properly due to the architectural lines of the composition; and after a few years' smoke the contrast between the brightness of these patches of polished stone or glazed tiles, and the filth and sootiness of the rest of the fronts, renders the latter far more unsightly than it would have otherwise appeared." * * *

"The objection on the score of expense, is entirely illusory. The money now thrown away on London façades of any pretension in elaborate carving, which in a few years will become a soot-encrusted eyesore, is much more than would suffice for the reproduction of such coloured façades as we meet with amongst the old houses and churches of Pavia in a material unchangeable through lapse of time, and that would be washed clean by every shower; and in the case of façades of less pretensions, the capitalization of the money spent in painting them every three years is nearly double the cost of substituting, in the first instance, a coloured vitreous or ceramic surface for the usual one of brick, stuccoed and painted.

"There are two methods by which a ceramic surface may be obtained in the façades of London houses: first, by facing the structure with coloured bricks so disposed as to accentuate the architectural and constructive lines of the building in the same manner that coloured brick and terra-cotta are used in the North Italian buildings of the fifteenth, sixteenth, and seventeenth centuries, the only difference being that the outside surface of the bricks would be rendered soot-repelling by being glazed."

"The second method by which a soot-repelling ceramic surface may be given to our London façades is by covering them with porcelain tiles, architecturally disposed and set in cement; and this method is already coming into very general use for giving a light-reflecting surface to the interior courts, the passages, and the staircases, of City offices. It is, moreover, one which has been used for centuries past in the East, especially in Persia and Scinde, on the grandest scale, with the most magnificent architectural effect.

"Ferguson, in describing one of the earliest Persian buildings so decorated (the ruined mosque at Tabreez, built in the thirteenth century), speaks of this mode of decoration as follows:—

"'In this mosque, the mode of decoration is what principally deserves attention; the whole building, both externally and internally, being covered by a perfect mosaic of glazed tiles of very brilliant colours, and wrought into the most intricate patterns, with all the elegance for which the Persians were in all ages remarkable.

"'Europe possesses no specimen of any style of ornamentation comparable to this. The painted plaster of the Alhambra is infinitely inferior, and even the mosaic painted glass of our cathedrals is a very partial and incomplete ornament compared with the brilliancy of a design pervading the whole building, and entirely carried out in the same style.'

"Ispahan abounds with mosques on the largest scale, with colleges and caravanserais, the whole of which are covered, façades, domes, minarets, and quadrangles, externally and internally, with these brilliant tiles.

"In summing up his account of Persian polychromatic architecture, Mr. Ferguson observes that, 'The Persians carried the mode of decoration to an extent never attempted in any other part of the world.' 'This, too,' he remarks, 'constitutes its principal claim to interest, in an artistic point of view, since it shows how far polychromatic decoration may be used, both internally and externally, not only without any offence to good taste, but with the most complete success, in producing that beauty and splendour which is the aim of all architectural utterance.'"

Lastly, Mr. Conybeare advocates strongly the claims of Romanesque architecture to be adopted as the basis of the style of our domestic architecture at least. "There is a breadth of effect in the unbuttressed walls and untraceried windows of this style, which is quite refreshing after the mere prettinesses and pettinesses of modern Gothic. In Gothic architecture we almost invariably miss the great beauty of exterior columns, the shafts that take their place being always of too trifling a diameter to produce any real effect; but the arcading that surrounds a Romanesque apse or campanile is sometimes supported by columns over two and a half feet in diameter. Germany, especially Saxony, abounds in 'undiscovered mines' of Romanesque detail, varying in character from a Doric simplicity to the most elaborate decoration, and applicable to buildings of every class, from a farm-house to a palace, or from a village chapel to a cathedral.

"The phases of architectural fashion succeed one another very rapidly; but on the whole, and notwithstanding temporary retrogressions (such as the short-lived fashion for that

incongruous mixture of horizontal composition with pointed detail—the so-called Italian-Gothic, that followed the publication of Mr. Ruskin's 'Stones of Venice'), the tendency is satisfactory, being towards increased breadth of effect. For some time after the revival, the popular style was Perpendicular, overlaid with detail. That mode was succeeded by the Later Decorated; then the Early English Decorated became the fashion; while at present the style most affected by our best ecclesiastical architects is the still earlier French-Gothic—one capable of much greater breadth of effect than any of the succeeding styles, but—in that respect at least—very inferior to its predecessor and contemporary, the Romanesque, which will probably be the next style to come into fashion, and well deserves to have its turn."

Reviews.

An Essay on the Christmas Decoration of Churches; with an Appendix on the Decoration for Easter, &c. By the Rev. E. L. Cutts. Third Edition. H. Cox, Wellington Street, Strand. 8vo, pp. 96, with Woodcuts.

A very complete handbook of the art of floral decoration, which has become so universal during the last few years. It is profusely illustrated with woodcuts, which seem to afford every assistance the decorator can possibly require in planning and executing his designs. Our recommendation of it will not reach our readers till after the Christmas festival is past; but the book will be found equally useful for all the other Church seasons.

Modern Churches, Church Furniture, and Decoration. Nos. I. to X. H. Cox, Wellington Street, Strand. 4to, plates.

This work is a reproduction of some of the finest plates which appeared in the earlier volumes of the *Building News*. The subjects are chiefly views of English and Foreign Churches, engraved by Mr. O. Jewitt and others of our best wood-engravers. The Ten Parts will form a handsome quarto volume.

Original Designs for Wood Carving; with Practical Instructions in the Art. By A. F. B. Longmans, Green, and Co., London. Folio. Plates 20, pp. 41.

Nicely got up, and useful for amateurs; it contains elementary instructions for beginners; designs for various useful objects, such as picture frames, book covers, paper knives, a bracket and a writing desk, with directions for working them. At the end are some directions for polishing wood, as a ground for carved designs to be placed upon it.

New Churches, and Churches Restored or Enlarged.

NEW CHURCHES.

*** *Those Churches marked with an asterisk have received Grants from the Incorporated Church Building Society.*

* *Carlisle, St. James's.*—Dioc., Carlisle. Archts., Messrs. Andrew and Pepper, of Bradford. Style, Geometrical Gothic. Plan: nave, N, and S. aisles, N. and S. transepts, chancel, tower, and spire. Accom., 500. Sittings all free. Population of 4,000 souls, without any Church, Divine Service having been conducted for about ten years in a schoolhouse lent for the purpose. Cost, £4,457. Grant, £100.

* *Hackney, St. Augustine's.*—Dioc., London. Archt., Mr. E. C. Hakewill. Style, Early English. Plan: nave, chancel, aisles, and tower. Accom., 1,122. Free sittings, 742. Special contributions: the site (given by Government). E. window, altar table and covering, font, lectern, and pulpit. Population, 7,000. Cost, £3,550. Grant, £125.

* *Harton, St. Peter's.*—Dioc., Durham. Archt., Mr. C. Hodgson Fowler. Style, Latter part of Thirteenth Century. Plan: nave, chancel, vestry, organ-chamber, and S. porch. Accom., 220. Seats all free. The service was formerly performed in a miserable unconsecrated building. Population, 1,100. Cost, £1,850. Grant, £50.

* *Haswell, St. Paul's.*—Dioc., Durham. Archt., Mr. C. Hodgson Fowler. Style, Early English. Plan: nave, side aisle, chancel, and vestry, Accom., 294. Sittings all free. The population of this district is at least 2,700, the whole number reside two miles from the Parish Church. Cost, £1,913. Grant, £60.

* *Leadgate, St. Ive's.*—Dioc., Durham. Archt., Mr. C. Hodgson Fowler. Style, Early Thirteenth Century. Plan: nave and aisles, chancel, organ-chamber, and vestry. Accom., 430 seats, all free. Population, 3,000. Cost, £2,300. Grant, £100.

* *Shaftesbury, St. James's.*—Dioc., Salisbury. Archt., Mr. T. H. Wyatt. Style, Decorated. Plan: nave, two side aisles, and chancel. Accom., 420, allotted by the Churchwardens. The Old Church only seated 220 persons, and was in a very dilapidated condition, and quite incapable of being enlarged. Cost, £3,500. Grant, £30.

CHURCHES RESTORED OR ENLARGED.

* *Amport, St. Mary.*—Dioc., Winchester. Archts., Messrs. Slater and Carpenter. Style, Middle Pointed. Plan: nave, transept, and chancel. Accom., 125; 75 free sittings. Cost, £1,300. Grant, £15.

* *Burton Abbotts, alias Blackbourton, St. Mary the Virgin.*—Dioc., Oxford. Archt., Mr. E. G. Bruton, of Oxford. Style, Norman. Plan: chancel, nave, transept, tower, and porch. Accom., 161; sittings all free. Principal contributors: Christ Church, Oxford, £310; the Duke of Marlborough, £110; and the Vicar. £90. Cost, £850. Grant, £10.

* *Caerleon, S. Cadoc.*—Dioc., Llandaff. Archt., Mr. J. P. Seddon. Style, Perpendicular. Plan: chancel, nave, N. and S. aisles, tower, and vestry. Accom., 685, of which number 192 are subject to annual allotment, the remainder being free; 60 additional sittings gained by the enlargement. A stone pulpit was given by Mrs. Jenkins, and an oak lectern by Miss Jones, daughter of the late Vicar. Cost, £2.400. Grant, £80.

* *Church Aston, St. Andrew.*—Dioc., Lichfield. Archt., Mr. G. E. Street. Style, Gothic Middle Pointed. Plan: nave, aisle, chancel, and chancel aisle. Accom., 332; sittings all free. Principal contributors, Rev. C. F. C. Pigott, £260; Rev. J. C. Corbet, £200; Rev. E. F. Ventris (Rector), £130, &c. Cost, £1,900. Grant, £25.

* *Dilwyn, St. Mary.*—Dioc., Hereford. Archt., Mr. G. C. Haddon. Style, Late First Pointed. Plan: nave, N. and S. aisles, chancel and sacristy, transept, tower and spire, and S. porch. Accom., 464; 450 free sittings. Reopened Dec. 5th, 1867. Special contributions: pulpit, reredos, east window, and side window in chancel, altar coverings, &c. This Church was formerly blocked up with galleries and high pews. Cost, £1,370. Grant, £50.

* *Drayton-Branchamp, St. Mary the Virgin.*—Dioc., Oxford. Archts., Messrs. Slater and Carpenter. Style, Decorated, and Late Perpendicular. Plan: chancel, N. and S. aisles, clerestory and porch. Accom., 185; 36 additional sittings gained; free seats, 133. Cost, £2,000. Grant, £20.

Hasland, St. Paul's.—Dioc., Lichfield. Archt., Mr. S. Rollinson, of Chesterfield. Style, Early Decorated, Fourteenth Century, Plan: nave, chancel, and vestry. Accom., 387, of which number 155 additional sittings have been gained. Seats all free. The E. window was given by the Rector. Cost, £640. Grant, £25.

* *Haverhill, St. Mary's.*—Dioc., Ely. Arch., Messrs. Elmslie and Feanry. Style, Perpendicular. Plan: nave, aisles, chancel, and tower. Accom., 530. Free sittings, 340. Re-opened November 14th, 1867. Cost, £2,500. Grant, £60.

* *Heytesbury, St. Peter and St. Paul.*—Dioc., Salisbury. Archt., Mr. W. Butterfield. Style, Early English and Perpendicular. Plan: cruciform, with tower. Accom., 442, allotted by the Churchwardens. Cost, £600. Grant, £40.

* *Hoath, St. Cross.*—Dioc., Canterbury, Archt., Mr. Joseph Clarke. Style, Thirteenth Century. Plan: nave, chancel, S. porch, and bell turret; a new N. aisle has been added. Accom., 209. Cost. £1,200. Grant, £30.

* *Jarrow, St. Paul.*—Dioc., Durham. Archt., Mr. G. G. Scott. Plan: chancel tower (Saxon) and nave. This town, so well known as the place where the Venerable Bede was born and lived, was founded, as appears from the dedication-stone of the original Church (still in existence), in the year 681. Sir Walter and Lady James restored the chancel and tower, besides a donation of £1,200. The population in 1861 was alittle over 6,000; now it is a little under 20,000. Accom., 568. Sittingsall free. The old Church only seated 280 persons. Cost upwards of £5,000. Grant, £50.

Grants

In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At a Meeting held at the Society's House, 7, Whitehall, on November 18th and December 16th, 1867, grants of money, amounting to £1,325, were made in behalf of the following objects:—

Building new Churches at Greenfield; in the Parish of Holywell, Flint; Haggerston, St. Chad, Middlesex; Lowfield Heath, in the Parish of Charlwood, near Crawley.

Rebuilding the Churches at Farnham Royal, near Slough; Gloucester, St. Catherine; Hailey-cum-Crawley, near Witney; Handford, near Stoke-on-Trent; Jeffreystone, near Pembroke; Llanfaglan, near Carnarvon; Llanfihangel-Bryn-Pabuan, near Builth, Brecon; Melton Ross, near Great Grimsby; and Ryhope, near Sunderland.

Enlarging or otherwise increasing the accommodation in the Churches at Berden, near Bishop Stortford; Buckland. near Tring; Englefield Green, near Egham; Mayfield, near Hurst Green; Middlesborough, St. Hilda; Ripley, near Woking, Surrey; South Hayling, near Havant, Hants; Sutton, in Ashfield, near Mansfield, Notts; and Tedbourne, near Barnstaple.

The grants formerly made towards Building new Churches at Blackmore End, near Braintree; and Babbicombe, near Torquay; and Rebuilding the Churches at Cantreff, near Brecon; and Moylgrove, near Cardigan; and towards Reseating and Restoring the Churches at Gresford, near Wrexham; Chatham, St. John; and Lydden, near Dover, were each increased.

The Society likewise accepted in trust, Repair Funds for the Churches at Baldhu, Cornwall; Lynchcombe, St. Luke's, Somerset; Sparkbrook, near Birmingham; and Staincliffe, near Dewsbury, Yorkshire,

---

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

*** The letter *O* denotes Offertory; *S*, Sermon; *M*, Meeting; *A*, Association.

Diocese of Canterbury.

Oct.	8	Lenham ..... *S*	£1	4	6

York.

Sept.	4	Mexborough ..... *S*	3	6	0
Oct.	8	Riccall ..... *S*	0	15	0
	22	Kirkby Knowle ..... *S*	0	9	11
Nov.	12	Fylinglales ..... *O*	2	7	7

London.

Sept.	17	Bedfont ..... *S*	6	0	5
	17	Hatton Chapel ..... *S*	0	8	4
	17	Bracewell ..... *S*	1	1	1
Nov.	27	Hackney Church Fund *A*	45	2	6

Durham.

Oct.	10	Choppington ..... *S*	2	1	2
	24	Lucher ..... *O*	1	1	0
Nov.	13	Hesham ..... *S*	7	3	0
	19	Newburn ..... *O*	1	11	6

Winchester.

Nov.	2	Guernsey, St. Stephens *S*	7	10	7
	26	Woolton Hill ..... *S*	3	5	3

Bangor.

Oct.	12	Llanarmon ..... *S*	1	0	0
	30	Carno ..... *S*	0	18	6

Bath and Wells.

Sept.	20	Fivehead ..... *S*	2	2	1
Oct.	9	Thorne St. Margarets *S*	1	7	0
	9	Shepton Mallet ..... *S*	8	11	0
	16	East Brent ..... *S*	5	0	0
	26	Fiddington ..... *S*	0	9	6
Nov.	6	Wick, St. Lawrence ... *S*	2	4	6
	7	Staple Fitzpaine ..... *A*	3	0	0

Carlisle.

Oct.	26	Crosscrake	*S*	1	13	0

Chester.

Oct.	3	Coddington	*S*	3	13	9
Nov.	6	Bromborough	*S*	5	5	3

Chichester.

Oct.	23	Flimwell	*S*	1	13	5

Ely.

Sept.	24	Diddington	*S*	3	16	0
Oct.	22	Bassingbourne	*S*	2	22	0
	24	Huntingdon, All Saints	*S*	7	4	9
Nov.	1	Clapham	*S*	1	5	6
	12	Biggleswade.....	*S*	6	10	6
	27	Elm	*O*	4	3	7½
	28	Campton and Shefford	*S*	5	2	9

Exeter.

Oct.	22	Menheniot	*S*	3	0	6
Nov.	6	Newton Poppleford ...	*A*	1	9	0

Gloucester and Bristol.

Sept.	28	Stinchcombe	*S*	9	13	8
Oct.	9	Rockhampton.....	*S*	1	14	3
	10	South Cerney (special)	*S*	5	10	8
	10	Cerney Wick (special)	*S*	1	4	4

Hereford.

Nov.	14	More	*S*	3	8	0

Lichfield.

Oct.	9	Idridgehay	*S*	6	0	0
	28	Brassington.....	*S*	2	3	6
Nov.	1	Aldridge	*S*	3	6	0
	12	Derby, Christ Church	*S*	5	4	3

Lincoln.

Sept.	21	Cleethorpes	*S*	4	13	2
	24	Ravendale.....	*S*	3	10	0
	24	Wold Newton	*S*	3	8	0
Oct.	8	Gedury Hill.....	*S*	1	14	11
	25	Hawksworth	*S*	1	10	0

Llandaff.

Oct.	12	Rockfield	*S*	1	16	11
Nov.	23	Blaenavon	*S*	3	7	0
	27	Penrhôs	*O*	0	17	6

Manchester.

Norwich.

Sept.	27	Walpole, St. Peter.....	*S*	1	18	7
	27	,, St. Edmund	*S*	0	7	1
Oct.	29	Spixworth	*S*	1	15	0
Nov.	1	Great and Little Glenham.....	*O*	2	2	0
	9	Alderton	*S*	2	4	0

Oxford.

Oct.	30	S. Weston	*S*	0	13	0
Nov.	23	Little Brickhill	*S*	0	18	5

Peterborough.

Sept.	7	Oundle	*S*	3	1	0
Oct.	3	Coalville	*S*	0	18	0
	22	North Kilworth	*S*	0	15	2
Nov.	12	Keyworth	*S*	5	11	0
	30	Brockhall	*S*	9	9	11

Ripon.

Sept.	19	Mytholmroyd	*S*	3	7	0
	30	Pottery Fields, }				
Oct.	26	St. Jude's }	*S*	1	6	6
	26	Lockwood	*S*	4	10	6
Nov.	16	Dewsbury, St. Mark's	*O*	4	10	0
	28	Bradford, St. Thomas	*S*	1	18	4

Rochester.

Oct.	14	Ridley	*S*	3	1	10
	23	Gravesend Ch. Union	*A*	35	0	0
Nov.	12	U. Ockenden	*O*	2	16	10
	16	High Easter	*S*	1	10	0
	21	Clavering	*S*	2	0	0

Salisbury.

Nov.	16	Downton	*S*	2	1	0
	30	Salisbury, St. Martin's	*S*	6	17	8

St. Asaph.

Nov.	7	Kilhem	*S*	0	15	7
	11	Welshpool	*O*	2	17	2
	12	Holywell	*S*	4	10	0

St. David's.

Oct.	15	Llanfihangel and Garthbrengy.....	*S*	1	2	0
	17	Falachddû	*S*	1	4	5
	24	Cwmdawddwr.....	*S*	3	7	0

Worcester.

Sept.	18	Redmarley	*S*	2	4	0
	19	Wick	*S*	1	3	6
	25	Shipston-on-Stour	*S*	3	4	10
	30	Rowington	*S*	2	4	0
Oct.	10	Moseley.....	*S*	9	8	4
	22	West Malvern.....	*O*	2	6	7

Sodor and Man.

The Church-Builder.

No. XXVI.

Incorporated Church Building Society.

THE JUBILEE.

IT is our duty to keep before the minds of our friends —with an earnest request for their co-operation—the weighty appeal which is being made by the Bishops for aid for the Incorporated Church Building Society on the occasion of this its year of Jubilee. We, therefore, reprint the Appeal itself, and have the pleasure of adding to it the Pastoral Letters in which it has been urged upon their several Dioceses by the Bishop of Lincoln and the Bishop of Hereford.

November, 1867.

We, the undersigned Archbishops and Bishops of England and Wales, desire strongly to recommend to the liberal support of the Members of the Church, both Clerical and Lay, the cause of the Incorporated Church Building Society, on the occasion of its approaching Jubilee.

Looking at the value of its past services to every Diocese in England and Wales, and having regard to its capacity for future usefulness to an ever-increasing population, we should view the discontinuance or the feeble maintenance of the Society with very great regret.

We trust, therefore, that this, the only General Church Building Society which the Church of England possesses, will, through abundant thank-offerings for past success, be enabled to date from its year of Jubilee a renewed period of active and beneficial service, and be for many years the honoured instrument of promoting, throughout the land, the increase and improvement of our Houses of Worship, to the honour and glory of Almighty God.

C. T. CANTUAR.	W. K. SARUM.
W. EBOR.	AUCKLAND BATH & WELLS.
A. C. LONDON.	R. RIPON.
C. DUNELM.	JOHN T. NORWICH.
C. WINTON.	J. C. BANGOR.
H. EXETER.	SAMUEL CARLISLE.
C. ST. DAVID'S.	H. WORCESTER.
A. T. CICESTR.	C. J. GLOUC. AND BRISTOL.
S. OXON.	E. H. ELY.
THOS. VOWLER S. ASAPH.	S. PETERBOROUGH.
J. P. MANCHESTER.	W. CHESTER.
R. D. HEREFORD.	T. L. ROCHESTER.
A. LLANDAFF.	HORACE SODOR AND MAN.
J. LINCOLN.	G. A. LICHFIELD.

Dear Brethren in the Lord,

The duty which I have now for many years felt constrained to urge upon you annually is that of giving liberal alms, each in proportion to his means, not merely for the sake of your own fellow-parishioners or near neighbours, but to supply the spiritual wants of your brethren who are personally strangers to you, but who are members of the same Church and of the same body in Christ.

I am not sure whether cheerful liberality for our unknown brethren's sake, because they belong to Christ, is not the safest, if not the only safe, proof that we have "that most excellent gift of charity," without which faith is but dead and all other gifts are nothing. Mere natural pity, which the most irreligious can feel, will impel us to relieve those who are suffering before our eyes. In building or enlarging churches, or providing schools, or maintaining additional Clergymen in our own parish, we are directly or indirectly benefiting ourselves. And

in aiding any good work in our own immediate neighbourhood, even if we are not influenced by the poor motive of wishing to stand well in the opinion of those about us, and of not liking to do less than others, we may be led to give merely by our private friendship or personal regard for those who ask us. But real liberality for the spiritual well-being of those whom we never have seen, never shall see here, our unknown brethren in the Gospel, only because they need our help and belong to Christ, —this, we may trust, is a "grace of God bestowed upon us;" a service which—small as it may be in itself,—because done for Christ and in His name, shall in no wise lose its reward.

Such a work is that of providing additional Churches or Church-room for the rapidly-increasing population of our country, especially where the increase principally takes place, in the Metropolis and in the various manufacturing and mining districts of England and Wales. There are hundreds of thousands of our brethren, baptized for the most part into the Church of Christ, who, without such aid as we can give, must remain destitute of opportunities for public worship, of the preached word, the holy Communion, and other means of grace; and there is a call, therefore, for such aid made upon us, which cannot be obeyed without a blessing, nor neglected without guilt.

And I am the more anxious to urge this duty on you at present, because the Incorporated Church Building Society, which has been a main instrument under God in supplying destitute districts and in stimulating and assisting the work of building, rebuilding, and enlarging Churches and Chapels throughout the land, has now been in existence fifty years, and is desirous, in this its year of Jubilee, of making an extraordinary effort to increase its funds and greatly to extend its operations and usefulness.

Founded on Feb. 6th, 1818, the Society has during half a century aided the building, rebuilding, or restoration and enlargement of 5,131 Churches and Chapels, thus adding to our Church accommodation nearly 1,400,000 sittings. Nor is our own Diocese—although not one in which the population and the want of Church room increase most rapidly,—without its deep obligation to the Church Building Society, which has aided 165

of our own parishes, and has granted to them no less than £21,220.

It is not merely, then, for the sake of our more distant and more needy brethren that the Society has a claim upon us, but in no small degree also for its usefulness to ourselves: but while you acknowledge this claim and give more liberally accordingly, I would earnestly desire that each should make this opportunity an occasion of exercising the truest Christian charity, and of giving bountifully not for self's sake, nor for the sake of your own parishes and neighbourhoods only, but for the spiritual well-being of your unknown brethren in the more populous and destitute places of our land, because, although unknown, they *are* your brethren, and because they belong to Christ.

I am, dear Brethren in the Lord,

Your faithful Friend and Pastor,

RISEHOLME, 1868. JOHN LINCOLN.

107, EATON PLACE, LONDON,
February 26th, 1868.

Reverend and dear Sir,

I beg to call your attention to the Circular issued by the Incorporated Church Building Society, which has been signed by all the Bishops. It makes a general appeal for support during the present year, the Jubilee Year of the Society.

Will you allow me to suggest that the claims of this Society, which has been doing so good a work throughout the country, should be brought before your parishioners and congregations this year.

I would advise that a simultaneous appeal should be made in the several parishes of this Diocese, and a Sermon preached on behalf of the Incorporated and Diocesan Societies.

It appears to me that PALM SUNDAY, should it suit your convenience, would be a good opportunity.

The Collections then made might be divided between the Incorporated and the Diocesan Societies.

I remain, Rev. and dear Sir,

Yours faithfully,

R. D. HEREFORD.

JUBILEE SUBSCRIPTION-LIST.

	£	s.	d.
The Most Rev. the Lord Archbishop of Canterbury (*President*)	50	0	0
The Right Hon. the Earl of Dartmouth (*V. P.*)	50	0	0
The Right Hon. the Earl Howe (*V. P.*)	50	0	0
The Right Hon. the Earl of Powis (*V. P.*)	100	0	0
The Right Rev. the Lord Bishop of Durham (*V.P.*)	25	0	0
The Right Hon. and Right Rev. the Lord Bishop of Bath and Wells (*V. P.*)	25	0	0
The Hon. and Right Rev. the Lord Bishop of Carlisle (*V. P.*)	10	0	0
The Right Rev. the Lord Bishop of Chester (*V. P.*)	25	0	0
The Right Rev. the Lord Bishop of Llandaff (*V. P.*)	5	0	0
The Right Rev. the Lord Bishop of St. David's (*V. P.*)	10	0	0
The Right Rev. the Lord Bishop of Worcester (*V. P.*)	25	0	0

	£	s.	d.
Acland, Sir T. Dyke, Bart. (*V. P.*)	25	0	0
Ainslie, Rev. G. (*Sec.*)	10	10	0
Barry, Rev. C. Upham	5	5	0
Bayning, Lady	20	0	0
Boodle, John, Esq.	2	2	0
Buttemer, Rev. A.	21	0	0
Carey, Miss	10	0	0
Cazenove, P., Esq.	50	0	0
Churton, Rev. H. B. W.	2	0	0
Clark, Rev. T.	5	5	0
Coleridge, Right Hon. Sir John Taylor (*V. P.*)	8	0	0
Corbett, Miss	0	10	0
Cowburn, George, Esq.	3	3	0
Deane, Rev. A. M.	1	1	0
Drummond, Messrs.	50	0	0
Durham, The Dean and Chapter of	50	0	0
Durnford, Rev. E.	5	0	0
Farley, Rev. Dr.	2	2	0
France, Rev. Thos.	5	0	0
Fuller, Rev. J. M.	10	10	0
Gipps, Geo., Esq.	20	0	0
Gipps, Mrs.	5	0	0
Hammond, Mrs.	5	0	0
Hawkins, Dr. Bissett	50	0	0
Hinde, Rev. W. H. F.	1	0	0
Hoare, Henry, Esq. (*Treasurer*)	100	0	0
King, Rev. F. Meade	2	0	0
Morris, Rev. James	3	0	0
Park, Rev. J.	2	2	0
Pearson, Rev. John	1	0	0
Powell, Arthur, Esq.	21	0	0
Rivington, Wm., Esq.	25	0	0
Rouse, Mrs.	1	0	0
S. M. R.	5	0	0
Stock, Rev. J. Russell	5	0	0
Thornton, Edward, Esq.	25	0	0
Toppin, The Misses	15	0	0
Tritton, Rev. Robert	50	0	0
Walrond, W. J., Esq.	100	0	0
Wood, Lord Justice Sir W. Page	50	0	0
Woodward, Miss	200	0	0
Wordsworth, Ven. Archdeacon	21	0	0
York, The Hon. and Very Rev. the Dean of	25	0	0
Amount of Collections and Offertories in various Churches	470	0	0

Church of Emmanuel, Saltburn-by-the-Sea, Yorkshire.

N a beautiful headland, where, six or seven years ago, not a brick was laid, now exists a flourishing Watering-place, with two first-class hotels, and some of the best marine residences in the kingdom. Art has been called in to adorn Nature, and its lovely glen is laid out in beautiful gardens—no natural beauty destroyed, but all enhanced by the artist's touch.

It is gratifying to the sincere Churchman to find that, whilst providing the comforts, refinements, and luxuries of life, the parishioners are not unmindful of the spiritual wants of those who come here for recreation, health, or pleasure.

The small temporary Church, erected four or five years ago, having become too small, a Committee was formed, about two years ago, of gentlemen interested in the town, for the purpose of erecting a larger and handsomer Church. They appointed Mr. J. P. Pritchett, F.R.I.B.A., of Darlington, their Architect, and he prepared the design for the noble Church, engraved herewith, of which a portion is now in hand.

The Church, when complete, will consist of nave, chancel, aisles, transepts, porch, and tower and spire, and will seat about 900 adults. At present, however, the nave and north aisle and transept only, providing seats for about 600, are being built, the completion of the design being dependent on increased funds.

Externally the Church is built of local wall-stone, with Dunhouse stone-dressings. Internally, the walls are lined with red and black bricks, with the piers, arches, and other masonry of Ancaster stone.

The pillars are all clustered, and will have carved caps.

The roof is of the curved brace form, boarded on the back of the braces. The seats are all low and open, with slanting backs. The floors of the passages are to be laid with Maw's mosaic tiles. The glass is cathedral tinted.

The cost of the portion at present in hand is about £3,500, and the estimated cost of completing the Church about £3,000 more.

Architect,] [Mr. J. P. Pritchett.

New Church, Saltburn-by-the-Sea.

Hamlet Chapels and Town Mission Rooms.

MR. EDITOR, As you are not answerable for the opinions of correspondents, you will, perhaps, not object to let me say a few words—even if you do not quite agree with them—on the subject of Church Building and Church Extension.

There are very many people who take pride in the great Church work which we have done in our day and generation. Of this general Church work, the part which is most obvious is our Church-building work. We have thoroughly restored thousands of old churches, and we have built thousands of new churches, till we really seem to have brought the amount of church accommodation almost up to the existing demand; and there are some people who seem to think, in consequence, that the Incorporated Society has almost finished its work, and would do well to gather its robes about it and die becomingly. I think, on the contrary, that the Incorporated Society has yet new and wide fields of usefulness before it, that its agency is—or shortly will be—as much needed as ever; and I rejoice to see that the authorities are taking advantage of its year of Jubilee as a point of new departure.

Let me first ask for a little examination of the history of the new churches of which we are so proud, and of the place which they occupy in a general plan for making the means of grace co-extensive with the wants of the nation. Inferring—rather hastily, perhaps—from what I know of the history of some of these churches, I think it will be found on examination that a considerable proportion of them have been built in the suburbs of the large towns by and for the people whose business lies in the towns, but who can afford to live "out of town." Of course, I am not blaming the middle-class people for building churches for themselves—quite the contrary; but I want to call attention to the fact that, if I am right in thinking that a large proportion of the new churches are in the well-to-do suburbs of the towns, and are used almost entirely by the wealthier middle classes, it follows that a small proportion only of church building has been done in the interest of the masses of

the poorer population who still live in the towns. Again, I think that if we look into the *town* churches on a Sunday, we shall find that a large proportion of the people there are of the class of respectable tradespeople who still live at their shops in town; so that, on the whole, our church building has not yet done much for the masses of the population.

What becomes of them? Perhaps it will be suggested that they go to the Dissenting meeting-houses. But we all know—or ought to know—that the Dissenting meeting-houses have gone into the suburbs after their congregations; for a meeting-house depends so entirely upon voluntary support, that it cannot maintain its ground among a poor population. Where meeting-houses still continue in the towns, you will find in them on a Sunday very much the same class of people as you will find in the town churches. What, then, becomes of the great mass of the town population? The town artisans, we are assured, generally go nowhere; the respectable poor population of the town also goes nowhere; so that the mass of the town population goes nowhere. I do not say that this is for want of churches to go to. There is room in the existing town churches, speaking generally; but these people do not fill it up. If your Society were to build churches on purpose for them to-morrow, I have no expectation that these people would flock into them. I agree with those who think that the supply of churches is now almost equal to the demand for church room. But still I think your Society has a work to do for these people, and I want to be allowed to call attention to it.

I venture to think that one great branch of work to which your Society might usefully direct its attention is the building of Mission Rooms. I venture to think this is the part which your Society may take in the next great endeavour which we must make to win the masses of the population of England back to the worship of God. It is not only in towns that I think such rooms are wanted, but in country places also, and quite as much; and I shall best unfold my view of their need if I take the case of the country places first.

There are a very great number of parishes in England which have hamlets at a distance from the parish church. No doubt, if the people who live in these hamlets really wish

to go to church, they will not be hindered by the walk of two or three miles there and two or three miles back; but then, as a matter of fact, we have to deal with a great number of people who have not a very high appreciation of the value of the means of grace or a very strong sense of duty; and the distance serves many of these as an excuse to their consciences for not going to church. Besides, we have to do with people who are not in robust health, and women with families, and old people; and we have to think of the weather. And when we put all these things together, we shall see that practically, if we want the people of these hamlets regularly to take part in Divine worship, we must set up that worship among them, and not wait till they come to the parish church to seek it.

I know there are a thousand difficulties in the way of setting up worship in all these hamlets; but, on the other hand, I know that if we want to win careless souls to Christ, if we want to give the comfort of regular worship and instruction to thousands of aged and weakly people, this is the only way in which it can be done. I know there are many difficulties in the way, and not the least of them are the respectable old-fashioned prejudices one will encounter. But I think I see how it can be done, and I am trying to state my view to your readers.

What I ask your Society to do towards the execution of my plan is to build Mission Rooms in these hamlets. I do not like to call them Chapels, for fear the word should call up before the reader's eye a vision of a building of a more elaborate and costly character than I ask for; but this word would, no doubt, express very correctly what the ecclesiastical (I do not mean the legal) status of the buildings would be: they would be chapels—chapels of ease to the parish church.

If we now turn to the towns, we are told that the artisans and the respectable poor not only do not come to church, but will not come—that neither the stately service nor the stately church supply what their spiritual condition requires, and that they need to be educated up to them by previous services of a different kind in a different kind of building; that

what we want is a number of smaller, simpler buildings, in which the people may be got together in groups for short hearty services, with familiar, earnest sermons of a kind suited to their tone of thought and degree of religious knowledge. What I ask your Society to do is to assist in this attempt to win the classes who are lost to us, by affording aid towards the building of these Mission Rooms.

The great question, which will at once arise in the minds of those who know what the present state of things is in the Church of England, is, How are these Hamlet Chapels and these Town Mission Rooms to be served? How can the Incumbent of the rural parish provide his two services in the parish church, and give services in a Hamlet Chapel besides? How can the clergy of a town parish, who are already overwhelmed with work, Sunday and weekday, find time on the weekday to hunt up people to come to the Mission Room Services, and then to provide two or three such Services on the Sunday, in addition to the three services and occasional duty in church? We cannot get money now to maintain the additional curates needed under the existing system of parochial management; and if we could get the money, we cannot, in the present increasing dearth of clergy, get the men.

I fully admit the difficulty. It is true we cannot get the money for the number of clergymen who would be required to work this attempt to win the people into the church, though I hope that we are beginning to teach people more and more that it is their duty to pay their own money to provide the means of grace—to maintain a sufficient ministry—for themselves. But even if the money were forthcoming, I admit that we could not find the men.

But I protest that something must be done; and if we cannot do it by the best agency, we must do it by such agency as we can get. If we cannot get a sufficient number of regularly trained and ordained clergymen to evangelize the people, then Christian laymen must be called upon to undertake it. There is a tendency in this direction; the Archbishop of Canterbury has licensed lay Readers in his Diocese, and the Bishop of London has a staff of licensed volunteer lay agents in his, and the Bishop of Salisbury has licensed a Reader in his, and other Bishops,

perhaps, have done the same kind of thing. The principle is thoroughly recognized, that laymen may—I urge that they ought to—give themselves personally, so far as ability and leisure permit, to the work of evangelizing the practically heathen people about us. And I am far from sure that this is not the best agency for the work which needs to be done. I am not sure that as the Parish Church and the Service are too coldly stately for the people we are talking of, and they need a more simple and homely service and building, so the ordinary type of clergyman is not also too far removed by his high education and conventional refinement from their forms of thought and familiar habits. I am not sure that the people we are talking of have not a sort of prejudice against the "Parson," and that an earnest-minded layman will not find it easier, in the first instance, to win their confidence and sympathy. I am not sure that this is not the secret of the hold which Dissent has upon the lower middle class of society, and that if we could command as many clergymen as we want, we should not act more wisely in using laymen at least in our Town Mission Rooms, if not in our Hamlet Chapels also.

If the scheme looks rather like borrowing from our Nonconformist brethren, I for one am not ashamed to borrow from them; I rather am ashamed that it has taken me so long to find out the sound wisdom of many of their prudent adaptations of their system to the actual state of things. If some of the people should at first mistake the Hamlet Chapel or the Mission Room for the Bethel of some new sect, and therefore come to it when they would not come if they knew it was a Church place of worship, I should not be troubled about that, provided the teaching they found was not watered down to favour their predilections. All that is needed to secure the Church character of the scheme is that the lay agents shall be really Church-men, and shall act in subordination to the Parish Priest.

I am, Mr. Editor,

Your obedient Servant,

E.

Aust, Diocese of Gloucester.

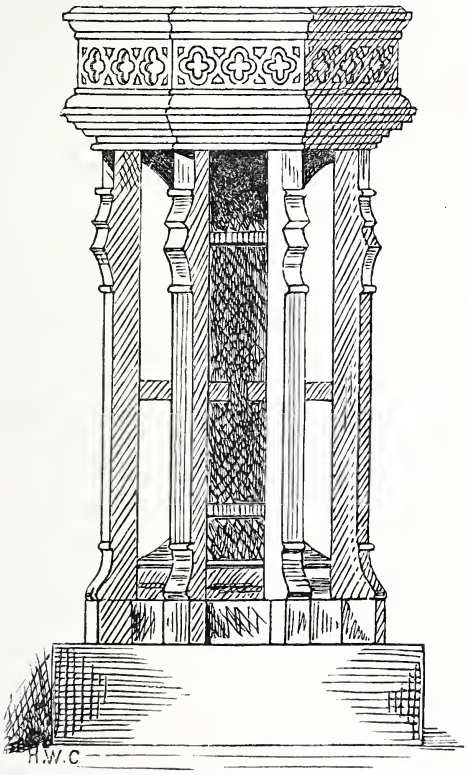
THE interest which attaches to our Parish Churches is much enhanced when it is associated with the memory of some illustrious person. In a former number we gave an account of St. Martin's, Herne (Vol. v., 1866, p. 52), a Church and Parish which had numbered among its vicars Nicholas Ridley, one of the Reformers of the sixteenth century. We proceed to notice Aust, connected with which is John Wycliffe, the first translator into our own language of the Holy Scriptures.

Aust is a hamlet of about 190 inhabitants, consisting chiefly of yeomen and fishermen, situate in the Parish of Henbury, and in the Rural Deanery of Bristol, and Diocese of Gloucester and Bristol, at a distance of eight miles from the village and Parish Church of Henbury, and about twelve miles from, and nearly due north of, the city of Bristol. It was a Prebend of the Collegiate Church of Westbury-on-Trym (see *Church Builder*, Vol. vi. 1868, p. 16), and is now a Chapelry held with the Vicarage of Henbury [1].

[1] There was a Monastery at Westbury-on-Trym in the 9th century, which was refounded towards the close of the 11th century. About the year 1288 it became a College for a Dean and Canons, in honour of the Holy Trinity. It was rebuilt in the year 1443, and its possessions were considerably augmented by Dr. Carpenter, who styled himself "Bishop of Worcester and Westbury."

Henbury and its Chapelries, including Aust, were "canonically united and appropriated by predecessors" of Bishop Carpenter, in the See of Worcester, "to the Dean and Chapter of the Collegiate Church and College of Westbury," as appears by the Deed of Endowment of Henbury, by which it was, amongst other things, provided that the Vicars of Henbury should "during their times find Chaplains to celebrate Divine Service, and to minister Sacraments and Sacramentals in the Chapel of Aust;" but "the construction, building, sustentation, and reparation of the Church or Chapel of Aust the Dean and Chapter of Westbury" were to "bear and support." This Deed of Endowment was "Given in our College of Westbury" the 15th of September, 1463 (temp. Edw. IV.), under the seal of Bishop Carpenter, in the 20th year of his Episcopate, and was accepted, ratified, and approved by the Dean and Chapter of Westbury, and their common seal affixed in their Chapter House (Henry Sampson being Dean) on the

The style of the nave of Aust Church (dedicated in the name of the Virgin Mary) is of the Perpendicular or Third Pointed period, of about the time of Richard II. The chancel



Font in Aust Church.

day following, and by the Vicar of Henbury, "Mr. William Vance," for himself and successors, on the day then next following.

The See of Worcester, it seems, owned land at Henbury and Aust as early as in the 7th Century; and soon after the Conquest a palace was founded at Henbury by the Bishops of Worcester, on the site, as supposed, of the present Vicarage.

seems to have been an addition of a later date. The Church comprises an embattled tower of three stages, with turret at its S.E. angle, and two light Perpendicular windows on each face of its two upper stages; nave, and chancel with vestry on its north side. On the south side of the nave is a doorway and porch, and three windows of the Perpendicular style, of which two are of three lights, one of them being square-headed, the other of two lights, all being trefoliated. On the south side of the chancel is a lychnoscope (at the western extremity), and a square-headed window of three trefoiled lights, with label over. The east window was added at the time of the restoration to be presently noticed, and is of three trefoiled lights, and of the Perpendicular style. On the north side of the nave are three windows, corresponding to those on the south side; and on the same side of the chancel, next the entrance to the vestry on its eastern side, is a square-headed window of three trefoiled lights. The tower is seated and used. It is in length 13 feet, and in breadth 11 feet. The nave is in length 53 feet, and in breadth 21 feet; and the dimensions of the chancel are—length, 23 feet; breadth, 16 feet. The Church contains an octagonal font of unusual design, and believed to be unique. It is thought to be of about the period of Henry VIII. (*See Woodcut.*)

Previously to 1865 this Church was in a miserable condition, being (besides defects after noticed) both ruinous and dilapidated. But in that year the Vicar[2] of Henbury undertook its renovation; and his parishioners, and some others by whom the memory of Wycliffe was held in honour, contributed their warm interest and pecuniary support. The Incorporated Church Building Society for England and Wales made a grant of £15, and the Diocesan Society gave £30. The total cost of the restoration was £1,400, or after the rate of about £8 for each adult sitting—including in this computation ornamental repairs and additions. Of the above sum, £300 was paid by Robert Cann Lippincott, Esq., the Impropriate Rector and Lord of the Manor. Previously to the restoration, 113 persons could be

[2] The Rev. J. H. Way, M.A. The work was carried out according to the designs and under the direction of Mr. Pope (of the Firm of Pope and Bindon, Architects, of Bristol), to whom we are indebted for the illustration, and for assistance in compiling this paper.

accommodated; but the accommodation is now for 184 persons (inclusive of children of the parish school), all the sittings being free from pew-rents and prescriptive rights.

The principal features of the restoration, besides substantial repairs and the removal of a gallery, were the removal of a ceiling which concealed the oak roof; the substitution of substantial oak open benches, with carved ends, orderly arranged, in the place of irregular and awkwardly-arranged square pews; the opening out of several windows which had been blocked up, the new tracery being taken from one old example which remained; new paving; and the addition of the east window and pulpit, and also of stained glass. In some places, at the eastern end of the nave, and, as believed, over the ancient high altar, whose place will have been beneath before the chancel was built, the remains of colouring were found on the mouldings of the beams of the roof, which is of Late Perpendicular style.

The memory of John Wycliffe is kept up by his initials being carved on the bench ends. The new pulpit is of Bath stone, and on its sides are carved the emblems of the Evangelists. The paving is of encaustic tiles. Three windows of stained glass, comprising emblems of the Passion of our Blessed Lord and of the Lord's Supper, were presented by Mrs. Lippincott. The Church was re-opened by the Bishop of the Diocese on April 7th, 1866.

From the Church to the margin of Aust Cliff, on the banks of the Severn, which is here about two miles broad, the distance is about half a mile. The neighbouring banks of the river on either side are low and marshy, or slightly undulating; but this cliff (Austre Clive in Domesday Book) is a comparatively bold headland, formed by a wave (as it were) of land, which is continued on the opposite side of the river so as to form Sedbury Cliff, which rises somewhat abruptly in like manner above the adjacent low banks of the river. Aust Cliff is a prominent object to travellers by the South Wales and Bristol Union Railways and New Passage, especially when its red soil is lighted up by the setting sun. From the southern extremity of Aust Cliff a ferry to the opposite shore of Beachley, in Gloucestershire, which is situate at the mouth of the Wye, and to Blackrock, in Monmouthshire, below Wyemouth, existed from

remote antiquity, and till within recent years. It was called Old Passage, and was protected in the Roman period by the Roman camp at Elberton, three miles to the east of it. Some have placed the Trajectus Augusti, or ferry of the Severn, of the Roman period at Aust, and have derived the name from Ostorius Scapula, a Roman Proprætor. The name has also been derived from Saint Augustine, who, it is affirmed, met the Welsh bishops at Aust. But "Austre" would seem to point to its eastern position at the extremity of the estuary of the Severn [3].

From the existence of the Ferry, and from its position relatively to Wales, Aust was formerly a place of note; and traces are frequently met with there of foundations of houses or other buildings, which in former times belonged to it, but have now disappeared. A modern parsonage on a new site was, some time since, substituted for a priest's house, which formerly stood to the east of the Church and street.

John Wycliffe was a native of Yorkshire, having been born (about the year 1324) at a village of his name, situate near Richmond, of respectable parents, who possessed considerable property. He lived during the reigns of Edward III. and Richard II. His parents designed him for Holy Orders, and he was entered at Queen's College, Oxford, which had been recently founded, from whence, however, he soon removed to Merton, in the same University. In 1361 he was chosen Master of Balliol College. In 1365 he was appointed Warden of Canterbury Hall (which afterwards became merged in Christ Church), Oxford, by Simon de Islip, its founder, Primate of England. Upon the death of Islip, Wycliffe was displaced by the successor of that prelate, namely, Langham, who had been a monk, Wycliffe himself being a secular priest. Wycliffe appealed to the Pope; but a decision was given against him, in 1370, to the effect that all inmates of the Hall should be monks. In 1372

[3] Sedbury Cliff bounds the estate of Sedbury, belonging to George Ormerod, Esq., F.S.A., the Historian of Cheshire, who resides in the Mansion House of Sedbury. Mr. Ormerod is also the author of several works on the local antiquities of his neighbourhood, Offa's Dyke, Roman Remains, &c. From one of these it appears that he inclines to the opinion in the text.

he was appointed Professor of Divinity in his own University; and in 1373 he was admitted to the degree of Doctor of Divinity, a rank at that time infrequent and conferring much influence.

In November, 1375, the King (Edward III.) presented Wycliffe to the Prebend of Aust, and shortly after to the Rectory of Lutterworth[4], in Leicestershire, which was at that time in the royal gift, owing to the minority of Earl Ferrers: and he retained Aust to the time of his death, and was in the habit of repairing there for quiet and retirement from persecution. There is a tradition also that he translated a great part of the Bible during his residence at Aust.

The works of Wycliffe are very numerous, the most trustworthy catalogue comprising the names of about 180. His great work, however, was (as already noticed) the complete Translation of the Holy Scriptures into English. This was completed in 1383, at which date its author will have been in his sixtieth year. A beautiful and perfect specimen of the work is preserved in the British Museum. The art of printing, however, was not known in his time, not having been introduced till near a century later; and the cost of a Testament of Wycliffe's version in the time of its author was £2 16*s.* 8*d.*—equivalent to above £20 of our money.

There was a sensible decay of ecclesiastical authority during Wycliffe's life, and many statutes were passed against the usurpations of the Church of Rome. English benefices and bishoprics had been frequently granted by the Pope to foreigners, and the taxes paid to that prelate were five times those paid to the King. The richest Prince in Christendom (so, in 1376, a Parliamentary remonstrance ran) had not a fourth part of the income received by the Pope out of England. The matter was greatly discussed, and the time had come when a change was to be effected.

From his search into the Scriptures and into the works of ancient authors, Wycliffe had derived doctrines which he

[4] A fund is being raised for the restoration of this Church, which is of considerable size. Contributions are the more needed from the circumstance that the Impropriate Tithe Rent-charge is in the hands of a Roman Catholic Peer, who will contribute nothing.

preached and taught both by himself and certain "poor priests," whom he sent about the country, which were at variance with the received doctrines of the period. His strictures were chiefly directed against Transubstantiation and other doctrines of the Roman Church, the power of the Pope, and excessive laudation of the monastic life; and his labours derived considerable aid from the disputes of the time between the English Government and Parliament and the Court of Rome.

Wycliffe passed a stormy life, but he was supported against the English prelates and the Roman Pontiff by John of Gaunt, Duke of Lancaster, and Percy, Earl Marshal of England; and he had a vast number of disciples amongst men of all ranks and stations. Geoffrey Chaucer, who flourished during his time, and who may be regarded as the father of English poetry, was one of his followers. Wycliffe died in peace at his rectory of Lutterworth, 31st December, 1384, and his bones were suffered to rest for many years. But thirty-one years after his death the Council of Constance ordered his remains (if they might be discerned from the remains of the faithful) to be disinterred, and cast forth from consecrated ground. This decree was not enforced for thirteen years after. In 1428, forty-four years after his death, his supposed remains were taken up and reduced to ashes, and then cast into the brook Swift hard by. "This brook," says Fuller, "conveyed his ashes into Avon, Avon into Severn, Severn into the narrow Seas, and they into the main Ocean. And thus the ashes of Wycliffe became the emblems of his doctrine, which is dispersed all the world over."

G. C.

The Warming of Churches.

THE following extract from a letter to our contemporary the *Builder* is worth the consideration of all who are interested in the difficult problem, how to warm a church:—

"It is far from being *universally* known and appreciated, that glass is a rapid conductor. The fact that it is

so, and that the artificial heat which is generated by any means is rapidly 'carried off' by contact with *external* glazing, is often lost sight of. Hence the complaints, alike from 'church' and 'chapel,' to which I have frequently had to listen, of *great draughts* from the windows, even when hermetically sealed; but if otherwise, so much the worse.

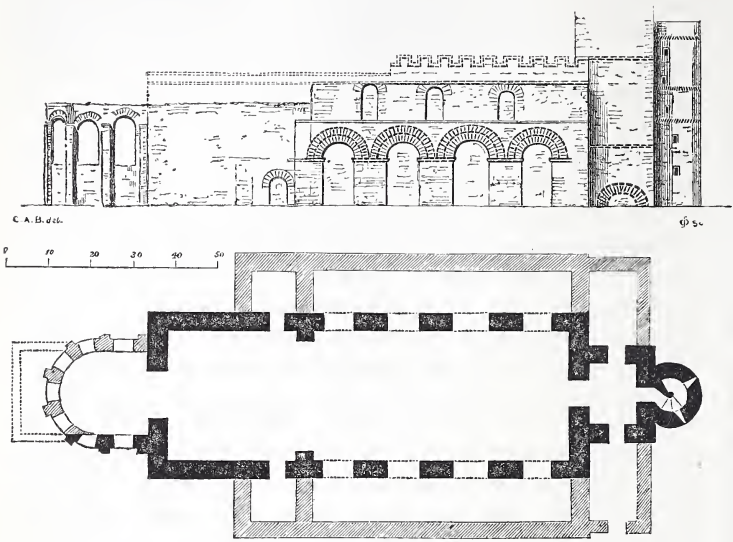
"How is this to be avoided? I suggest by *double* glazing, from which the following advantages would accrue, viz. the draughts complained of would no longer be felt; all condensation of the moisture held in suspension, and which in many instances disfigures the walls, would cease, and the warming appliances be economized. The additional cost would be comparatively small, and right well applied. Lead glazing might thus, if appropriate, be used for the *exterior*, and stained glass, obscured or plain, according to taste or means, for the *interior*, with an air-chamber between the two. It may be inquired, 'But how, in this case, is ventilation to be accomplished?' I reply, that windows are not the legitimate vehicles of ventilation: other and more appropriate means are usually available, and where not found, they may be devised by the exercise of a little common sense. WILLIAM HILL."

Brixworth Church, Northants.

OUR last Number contained a detailed account of the restoration of this interesting Church. We are enabled now, by the courtesy of J. Parker, Esq., of Oxford, to present to our readers a ground plan of the Church, which will render it more easy to follow the description of its restoration, and an elevation of the north side, which shows admirably the chief architectural peculiarities which constitute its antiquarian interest.

It is to be regretted that the woodcut was not received in time to accompany the account of the restoration, but we

feel sure that our readers will rather have it now than not at all.



Brixworth Church.

The Sculptured Stones of Co. Angus.

ABOUT twenty years ago, Mr. Chambers published his fine volume of illustrations of the sculptured stones of the county Angus. The work excited considerable interest at the time in the minds of antiquaries. These monuments are pillar-stones evidently of various dates. Some have crosses sculptured upon them in low relief, ornamented with the interlaced bands which we find on crosses in England and Iona and the Isle of Man, and in the illuminations of MSS. of Saxon date. Others are of ruder art and workmanship, and therefore presumably of earlier date; some of them have human and animal

figures carved upon them, which seem, in some instances, to be representations of Scripture subjects. They have, besides, a number of symbols very clearly sculptured, but of very obscure signification—elephants, with upturned trunks; serpents, with a Z-like mark across their folds; combs, mirrors; two circles connected together by lines, which give the whole something the appearance of the front of a pair of spectacles; a triangle, a square, a crescent, birds, fishes, and animals' heads. No one, so far as we remember, put forth any probable conjecture as to the meaning of these symbols, and the interest in the monuments shortly died away. They have just again been brought forward in two new works, one a sumptuous volume by Mr. Stuart, published under the auspices of the Spalding Club, and the other a pamphlet by Mr. R. Carr, in both of which an attempt is made to elucidate the meaning of the mysterious symbols on these interesting monuments. Both gentlemen assume the stones to be sepulchral monuments. Mr. Stuart considers the symbols to be mere symbols, indicating the tribe or family, or the trade or profession or condition of the deceased person. Mr. Carr starts a more ambitious and, we take leave to say, far less probable theory, which we will give in the words of a summary in the *Builder* of February 1st:—

"Mr. Carr attributes to the Scoto-Saxon Church and clergy a system of symbolism, some traces of which are handed down to us on the pillar-stones in question. Not to make the undertaking too untangible or abstruse, he first studied the most highly finished and, probably, least ancient of the monoliths, and, guided by the clues he obtained from them, has managed, he considers, to unravel much of the mystery of more ancient ones. The first item of explanation thus suggested appears to have been that some of the richest ornamentation is no more nor less than alphabetical letters fancifully and flowingly wrought into patterns, only requiring, in fine, a little colour to make their presence seen at a glance, which colour, it is deemed possible, they may have been decorated with when first set up. In two or three instances these characters follow each other, and form a word. Thus, in the fine battle-cross at Aberlemno, once attributed to the Danes, but now repudiated by the leading Scandinavian antiquaries of the present day, there occur the

letters G B D in an elaborately ornamental monogram, which Mr. Carr reads GEBED, or, Pray ye. The second conclusion at which he arrives is, that the Scoto-Saxons wrote also with ciphers, as, indeed, ancient Scottish historians affirm they did—that is to say, used the same sort of word-painting that, when practised by us, we call a rebus. And the third conclusion he is nearly sure of is, that the other marks not falling under either of these heads must be studied as Christian monograms belonging to a peculiar school of ecclesiastics—the school, in fine, that had for its field the land of the Picts."

One or two instances of Mr. Carr's process will be sufficient to enable most of our readers to form an opinion of the degree of probability of its leading to any sound results. Take his decipherment of "that now reposing at Abbotsford, which was found at Woodray, in the parish of Aberlemno, in Forfarshire. Here we find six groups of animated creatures placed in strained attitudes, as though with the intention of forming fantastical letters by the aid of their outlines. There is also upon the slab a cross, upon the defaced surface of which is to be made out the characteristic wickerwork ornamentation. A broad margin of the same ornament runs across the summit of the stone and down each side. The first letter Mr. Carr deciphers as B: it is formed by two serpents knotted together. A rampant dragon swallowing a boy is so posed as to suggest the letter E. Two long-bodied dog-like creatures, locked together in combat, form the vowel A. In a hind or giraffe Mr. Carr sees the converse outlines of the letter H. Another dog-fight may be read C or G; and a dog or griffin carrying another animal in its mouth, represents the letter N, with a sign of elision. BEAHC'N is thus made out, a word met with on Saxon tombstones, and signifying *monument.*

"On the grand cross at Aberlemno, once regarded as Danish, because tradition handed down a belief that it was erected to commemorate the death of a Danish leader and the discomfiture of his hosts, there are again, as Mr. Carr states, Saxon words to be made out, disguised in a similarly far-fetched and elaborate manner. In the monogram in the middle of the cross he untwined the letters G B D as the consonants of the Saxon word G E B E D, Pray ye; and below them are the repre-

sentations of two seals or sea-calves, which Mr. Carr takes to be a sort of pun upon the word soul, as seal was pronounced in nearly the same manner—*sawl;* and more especially because another clue is given in the shape of human feet (soles ?) as tips to the tails of the seals. Their duality, as in the case of the wolves before mentioned on the previous stone, is supposed to represent plurality. Thus, with the monogram of Jesus at the head of the stone, Mr. Carr reads,—

To Jesu
'Pray ye
for the souls.'

"We give one more example of this section of Mr. Carr's interpretations. At Largo House there is a sculptured monolith which has a human figure on it looking up at a cross carved above its head, and two of the metagraphic seals, which have been deciphered as indicating the word soul in plurality, not necessarily two departed persons only. On the other side there are three men on horseback. The figure placed in the most important position has a swan represented behind him, and a mystic knot in front of him. 'Was the name of this stately leader Sweyn Canute?' asks our author. 'Canute was written Knut, Cnut—that is, Knot; and swan might stand for Sweyn, though a different word.'"

Whatever our readers may think of this attempt to extract their meaning, we commend the monuments themselves to their notice, as being full of curious interest.

Headcorn, Kent.

BEFORE this Church was thoroughly restored under the superintendence of the Diocesan architect, Mr. Clarke, it presented a miserable appearance of neglect and decay.

The church was very damp, on account of the defective state of the drains and sundry leakages in the roof; while the roofs to aisle and south chapel were in a very dangerous

state. Through the exertions of the Rector, the Rev. H. D. Sewell, funds were collected for a general restoration.

It is probable that the church was originally built in the early part of the fourteenth century, but the windows and other details that remain are of somewhat later date. Some fragments of stained glass, of a beautiful tint, as well as remains of old screens and bench ends, were discovered during the necessary works of restoration.

These works consisted chiefly in a complete system of drainage, reseating, and the renewal and repairing of the various roofs. The chancel was also raised above the level of the nave floor, and the old seats removed and replaced by proper benches for the clergy and choir. This portion of the works was done at the expense of St. John's College, Cambridge; and the fund for those of the church generally was aided by a grant of the Incorporated Society.

There are many interesting features in this church, not the least of which is that the nave and chancel are divided from the Founder's Chapel and aisle by a continuous arcade: one pier of this arcade, of the same size and design, also carries the transverse arches separating the chancel and chapel from the nave and aisle. This peculiarity may also be noticed in the neighbouring church at Great Chart.

J. C.

Re-opening of the Parish Church, Sarratt.

THE restoration and enlargement of the ancient Parish Church of the Holy Cross, Sarratt, which has been carried on under the direction of Mr. G. G. Scott, having been at length completed, the re-opening service was held on Friday, the 15th June, 1866.

For the benefit of those of our readers who are strangers to Sarratt and its neighbourhood, we may state that it is a small and picturesque village in Hertfordshire, about six miles from

Architect,]

Headcorn Church, Kent. [Mr. J. Clarke.

Watford, four from Abbots Langley, and four from Rickmansworth; and on its extreme west joins the delightful village of Chenies, in Buckinghamshire. The river Chess, which rises at Chesham, seven miles distant, separates the two counties. Sarratt is situate on narrow table-land, and a valley on the north and east separates it from Chipperfield, whilst on its south and west sides it is bounded by the valley of the Chess.

Sarratt or Sarrett was formerly called Syaret or Syret, and this name is said to be of Saxon derivation, meaning "the road by the water." Some antiquarians are of the opinion that it was so called from Syrett, a Saxon, to whom it anciently belonged. The village is recorded in various manuscripts to have been granted by Offa, king of the Mercians, in the year of our Lord 796, to the monastery of St. Alban's, of which he was the founder. The gift was confirmed by King Ethelred to the monastery of St. Alban's, and subsequently by Henry I. and King John. Clutterbuck mentions two manors, that of Sarratt and that of Rose Hall or Roos Hall. The latter is mentioned in the seventh year of the reign of Henry V. as being held in the demesne of the Abbey of St. Alban's for the annual sum of fifty shillings. In consequence of the paper manufacture, the straw plait manufacture, and the weaving for bonnets, which finds employment for a very large number of persons, the population of Sarratt has increased from about 450 in 1831 to 696 in 1862.

The vicarage of Sarratt was formerly appropriated to the Abbot and Convent of St. Alban, in which it continued until its dissolution, when both the rectory and advowson of the vicarage came to the Crown. The present Incumbent, the Rev. E. Ryley, M.A., is both Rector and Vicar of the parish.

Sarratt Church, which is dedicated to the Holy Cross, is a very curious structure[1]. The date of its erection is uncertain; it is said that a manuscript exists in the British Museum which assigns the erection of a church to the eleventh century, but the style of the existing church is either very Late Norman or very Early English, and may be called Transition Norman. It

[1] An engraving of this Church before its restoration may be seen in Clutterbuck's "History of Hertfordshire."

is built of a mixture of brick, stone, and flints, covered with tile, and is of a cruciform shape, with nave, chancel, two transepts, and the side aisles, which latter have been added to the church during the restoration. Some Roman tiles were found mixed in with the flint. There is a square tower at the west end, fifty-two feet high, with a curious roof consisting of two gables, commonly called a saddle-back roof, running, as is very rarely the case, east and west. This kind of roof is common in some parts of France, but is not often to be met with in England. In this instance it is an addition, and not a part of the original structure. There were formerly three small bells in the church, but the largest of these became injured in some way, and it was taken down and sold as old brass. The date of the oldest remaining bell is 1606. A new bell has been added during the restoration, cast by Mear and Stainback, and weighs about $4\frac{1}{4}$ cwt. Amongst the monumental relics in the church is a fine old monument, date 1503, of the Kingsley family, in the south wall of the Chancel, representing a man and his wife kneeling at a pedestal, supporting an open book, and below them their children in the attitude of prayer. Underneath is an inscription in Latin hexameters and pentameters telling of the vanity of all earthly things. The families of Williams, Surtees, Peyton, Moore, and Foster, have monuments in the church, and those of Branton, Day, and Clutterbuck outside the church. Beneath the Kingsley monument is a piscina (with an embattled cornice decorated with roses), sedilia, and two other recesses. The ponderous pillars which support the whole church are built up with Roman cement and have deep foundations.

Our readers will be able to form a better idea of what has been done to the church in the way of restoration, if we describe its condition before that restoration was begun. The state of the church both internally and externally was miserably ruinous and neglected. A great part of the interior was blocked up with unsightly galleries, and the accommodation generally was uncomfortable and forbidding. There were no foundations to the walls, which rested on the surface of the ground. There was no drainage, and until a few years ago there was no spouting to the roofs. Some ugly cracks and settlements seemed to

give warning that "now or never" was the time to restore the ancient building, which, notwithstanding its plainness and state of dilapidation, was endeared by so many hallowed and time-honoured associations. Some of the parishioners were in favour of a proposal to build a new church on Sarratt Green, where the greater part of the population reside, and to leave the old church as a Mortuary Chapel. The idea, however, was happily abandoned. The old church is not more than from ten to twenty minutes' walk (on a good road) distant from the majority, and the restoration and enlargement of the old church has been so admirably and effectually carried out, as to leave no reason to regret the course which has been taken.

The addition to the church consists of north and south aisles, partly filling up the corners between the nave and transepts, though still preserving the ancient cruciform shape of the church. The curious old pulpit of Jacobean date is retained, and placed on the north side of the chancel. The old font, the date of which is supposed to be either the end of the twelfth or the beginning of the thirteenth century, is being restored by Mr. Farmer, of London.

The west window of the church is of Early English date, and is like those of the same date in Westminster Abbey. The other windows are of different periods, and there are nine new windows. The ugly ceiling has been removed from the nave, chancel, and transepts, leaving the roof open to the ridge. The old beams of the roof have been varnished, and one of them has been cut in two and braced up, the better to show the east window. During the works a large portion of the north transept fell in, carrying the roof with it. The walls were found to be very much decayed. A number of Roman bricks were brought to light in these walls, and the portions of what appeared to be Roman cinerary urns were found in the churchyard, confirming the belief that a Roman cemetery once existed on or close to the site of this church. In excavating for the new porch many skeletons were discovered, one of which was found under the thick transept wall, and near it the lid of a stone coffin, with a cross and a rude device on it. The supposed date of this coffin is about 1200. Several coins of the date of Charles the First were discovered. There were formerly

several brasses in the church[2], only the matrices of which now remain. In examining portions of the wall of the south transept the Rector accidentally discovered the remains of some frescoes of the thirteenth century. Over these were two other coats of colouring, with texts of Scripture and various devices. The frescoes covered the whole south, and part of the north wall of the south transept. As far as can be ascertained, they represented scenes in the Life of Christ from His Birth to His Ascension. Several heads of the Apostles or Patriarchs may be distinctly traced. There were also figures over the chancel arch, which were found incapable of restoration, and are now plastered over. The whole of the chancel walls were painted over with red ochre, in festoon or scroll work, and with pine apples, thistles, roses, and leaves. These were found from the nature of the walls to be incapable of restoration.

The Early Styles of Architecture in England.

MANY of our readers will see with pleasure the protest which Mr. G. Gilbert Scott has made, in his Royal Academy Lectures this year, against the introduction of Continental Gothic forms into our English Architecture, which has been prevalent for some years past.

"We have," he says, "of late been directing our attention too exclusively to foreign buildings, greatly to the neglect of our own,—so much so, that many of our architectural students seem to be as little acquainted with the Mediæval works of their own country as if they were brought up in Italy or France.

"I hold the study of the contemporary buildings of neighbouring countries, especially those of France, to be essential to the due understanding of our own, and of the style as a whole;

[2] The brasses are mentioned in Clutterbuck's "History of Hertfordshire."

but this affords no excuse for the neglect of English architecture, to which, beyond all question, we are bound, as English architects, to direct our primary attention, and which will repay our study by a series of special beauties of its own, which have of late years been almost wholly overlooked."

The Professor has often aforetime lectured on Gothic Architecture, so that we hardly expect any thing very new from him; he has nevertheless given us something new and interesting by going back to the earlier periods of our own architecture, those he has usually dwelt upon, and bringing together all that is known of the Celtic and Saxon and Norman styles. Some extracts cannot fail to interest the readers of the *Church Builder*.

"Of all the churches which must have existed in what is now England when inhabited by the old Britons, I am not sure that we possess a single relic; nor is there any certainty that even in Wales or Cornwall, where they were comparatively undisturbed, the case is much better. More curious still is the scarcity of early buildings in Scotland; though I shall be able to show you that some exceptions exist. Bede speaks of timber building as the '*Mos Scotorum*,' and of stone building as '*Mos Britonibus insolitus*,' which may account for this dearth of objects of high antiquity. However this may be, we have to look mainly to Ireland for relics of the early modes of building among the British races; and here we happily find much to gratify our curiosity.

"As there seems good reason to believe that, among the existing remains in Ireland, some are actually of the age of St. Patrick, it follows that in them we possess remains two centuries earlier than any left us by our own Anglo-Saxon forefathers, and that their type may be founded on that of the lost British buildings, though no doubt far humbler in scale and mode of building than those erected in South Britain with Roman aid. The Early Irish remains are mainly of three classes: the cells and other domestic buildings of the monks; the oratories and churches; and the round towers. The former class are of the rudest and most ascetic description, and seem to be founded on the customary dwellings of the Pagan inhabitants. The monks evidently eschewed all pretensions to personal comfort, and

took up at once with the scale of dwelling common among their flock. They lived in stone huts, built without mortar and vaulted over—more like ovens than human habitations, and so small as only to be sufficient for one person. With these they surrounded their churches, adding a few buildings, similar in character but somewhat larger, for more general purposes. Some, even of their oratories, were almost as pristine in their construction ; and the churches themselves, though less rude, were of the most severe simplicity.

"The cells of the monks differed but little from this, excepting in being quadrangular within, though round or oval without. It would appear that some of the Irish monasteries had whole towns of such insulated cells, and it was from the great number of these erected by St. Columba that his name received the affix of 'Kill,' and which caused his famous foundation in Iona to be called 'I Colmkill.'

"The earlier oratories seem frequently to have been a development of the construction of these cells, 'built of uncemented stones admirably fitted to each other, and their lateral walls converging from the base to their apex in curved lines.'

"These pristine oratories are surrounded by the cells and the graves of their founders, the latter inscribed with the cross. I give, from Mr. Petrie, a sketch of the oratory of galleries, which he describes as, externally, 23 ft. long by 10 ft. broad, and 16 ft. high to the external apex. It has a small doorway in the west end, and is lighted by a single window in the east end, which east gable was finished by a cross. Of very similar construction are several in Scotland and the Western Isles. Of these I have been enabled to give some illustrations, which are, in one respect, more complete than Mr. Petrie's drawings, inasmuch as they are furnished with plans.

"'The early Irish churches are of two very simple types, being either oblong, with a door at the west, and a window at the east end,—a mere development, with upright walls, of the oratories just described,—or a double oblong, forming a nave and chancel, and united by a chancel arch—the distinct prototypes of the simplest forms of an English church. The one doorway is always west, and one of the windows to the east, though side windows are also introduced, all apparently

without glass; the doorway usually square-headed, the windows round-arched or triangular-headed.' 'In all cases the sides of doorways and windows incline, like the doorways in the oldest remains of Cyclopean buildings, to which they bear a singularly striking resemblance.' 'In the smaller churches the roofs were frequently formed of stone, but in the larger ones were always of wood.'

"The doorways are, however, sometimes arched. The apsidal termination is, I believe, wholly unknown in these churches; and it would appear from this fact that the square end of the majority of English chancels is a tradition from the ancient British churches: the apse, which so frequently made its appearance and was again so frequently removed, being a foreign importation, against which the national feeling rebelled, as opposed to the local tradition. Of a piece with this feeling was the indignant protest of an Irishman against the intention of one St. Malachy to erect a church in an unaccustomed style. 'Good man, what has induced you to introduce this novelty into these regions? we are Scots, not Gauls: why this levity? Was ever work so superfluous, so proud!' This feeling, rather than the poverty of the country, may have occasioned the rigid severity of these early churches in Ireland, the largest of which rarely exceeded sixty feet in length—the very length prescribed by St. Patrick for one of his churches, and which Mr. Petrie thinks was his usual dimension for churches of the largest class. This was also the length of the original church at Glastonbury, probably the first erected in Great Britain, while it differs but slightly from that of the naves of Brixworth Church, Worth Church, and that on the Castle Hill at Dover, three of our oldest remaining Præ-Norman English churches.

"The difficulty naturally arising from the limited size of the churches and the unlimited numbers of the monks, appears to have been met by multiplying the number of the former. Thus we find several—up to seven—churches continually forming a single group. Just as at Glastonbury, there were at one time three in immediate proximity, though subsequently united into one.

"Besides the more or less numerous cells which surrounded the churches, or groups of churches, there were usually houses

for the abbots, hardly less ascetic in their construction than the cells of the monks; halls for strangers, refectories, and kitchens. Of the abbots' houses we have several remaining, especially those of St. Columba at Kells, and of St. Kelvin at Glendalough, for sketches of which I am indebted to Mr. Burchett. These were single rooms, about 18 ft. to 25 ft. long, by 15 ft. or 16 ft. wide, vaulted and covered by a stone roof, with a window and a door of very small size, all perfectly plain, but skilfully constructed.

"All such groups of buildings were surrounded by a high and thick wall of defence, with strong gateways, and somewhere at hand was often erected a round tower, at once the bell-tower of the monastery and the place of refuge in case of attack.

"We know nothing of the internal arrangement of the churches, excepting that in some cases there is a stone bench across the east end, the altar standing a little in advance; a square version of the Basilican arrangement; for, be it remembered, the apse possibly only came into use when secular Basilicæ were converted into churches, while those under consideration were probably founded upon the traditions of churches which existed in Britain before the time of Constantine, so that our English square east-end may after all be the more primitive type, though, if such were the case, it would appear that the seats of the clergy were at first along the eastern wall and behind the altar, as in the apsidal churches. To these views, however, I will not pledge myself, as we do not know how soon apses came into use.

"This system, too, of erecting monasteries, not with general dormitories, but with numerous private cells, seems to have been founded on the early Eastern form, of which so many existed in the deserts of the Thebaid, and of which many ancient notices exist. The most perfect remaining specimen of this kind of monastery in Ireland is one on a most minute scale founded by St. Fechin, in the seventh century, in the almost inaccessible island of Ardoilen, off the coast of Connemara, which, excepting only that all its buildings are vaulted, agrees almost precisely with Bede's description of that founded about the same time in the island of Farne, on the Northumbrian coast, by St. Cuthbert, himself a Scot, or perhaps an Irishman.

Those in the north of Ireland and in Scotland seem to have been usually of timber, '*more Scotorum*,' as Bede says, and have consequently perished; but in the south and west of Ireland they were of stone, and remain, in many instances, in a more or less complete state to our own day.

"Some, however, in Scotland were of stone, like those of Ireland.

"It was in these establishments,—so severely simple in their architecture,—that the lamp of piety and learning was preserved during the darkest period of our history, emitted its light not only among the British Islands but to Continental Europe; and here were followed up even the decorative arts,—as illumination, embroidery, and jewelry. Such, no doubt, was the famous monastery of Iona, which, as an able historian says,—

"'Soon became morally and religiously a spectacle as glorious as any that Christendom could afford. . . . . The school of whatever knowledge, sacred or profane, was then within the reach of the northern people,—the nursery of many arts, the centre of a Christian colony, and the mother of priests and missionaries.'"

(*To be continued.*)

New Churches, and Churches Restored or Enlarged.

NEW CHURCHES.

*** *Those Churches marked with an asterisk have received Grants from the Incorporated Church Building Society.*

* *Blackmore End, St. Mary the Virgin, Parish of Wethersfield.*—Dioc., Rochester. Archt., Mr. C. Buckeridge. Total accom., 200. Sittings all free. Cost, upwards of £1,200. Grant, £60.

* *Bradford, St. Michael and All Angels.*—Dioc., Ripon. Archts., Messrs. T. H. and F. Healey. Style, Early Decorated. Plan: nave, N. and S. aisles, chancel, vestry, and tower (containing children's gallery). Total accom., 708. Free sittings, 404. The Font was the gift of Mrs. Charles Harvey, Chilham Castle, Kent. Cost, £3,600. Grant, £100.

Bradley, St. Martin's.—Dioc., Lichfield. Archt., Mr. Bidlake. Style, Geometrical. Plan: cruciform. Total accom., 850. This Church was erected by the Baldwin family. Cost, about £6,000.

* *Cassop-cum-Quarrington, St. Paul.*—Dioc., Durham. Archt., Mr. R. J. Withers. Style, Early English. Plan: simple parallelogram, with attached tower and porch. Accom., 227. Sittings all free. Consecrated, Jan. 30, 1868. The site, and a donation of £200, was given by the Rev. R. H. Williamson. Cost, £1,542. Grant, £45.

* *Fulham, St. James.*—Dioc., London. Archt., Mr. H. A. Darbishire. Style, Early English. Plan: nave and side aisles. Total accom., 850. Half free sittings. Consecrated December 19th, 1867. Special contributions: Rev. R. G. Baker, £1,200; Rev. W. H. Denny and family, £650. Population, 6,000. Cost, £4,500. Grant, £75.

* *Newtown, Leeds, St. John-the-Baptist.*—Dioc., Ripon. Archts., Messrs. Adams and Kelly. Style, Early Decorated. Plan: nave and aisles, with apsidal termination to chancel, organ chamber, vestry, and porch. Total accom., 602. Sittings all free. Cost, £3,200. Grant, £120.

Nidd.—Dioc., Ripon. Archts., Messrs. Healey, of Bradford. Style, Early Decorated. Plan: nave, chancel, and tower. This Church was built at the expense of Miss Rawson, of Nidd Hall.

Stanford Bridge, St. John the Evangelist.—Dioc., York. Archt., Mr. G. F. Jones. Style, Early English. Plan: nave and chancel. Accom., 170. Cost, £1,500.

* *Tilford, All Saints'.*—Dioc., Winchester. Archt., Mr. Ewan Christian. Style, Early English. Plan: nave, chancel, and N. porch. Total accom., 220. Free sittings, 124. The original Parish Church at Farnham is three miles distant. Service formerly held in School-room. Cost, £2,000. Grant, £50.

Wandsford.—Dioc., York. Archt., Mr. G. E. Street. The site, with the surrounding burial-ground, was presented by Sir Tatton Sykes, Bart., who also defrays the whole cost of this Church.

* *West Ham, Plaistow, E., Holy Trinity.*—Dioc., Rochester. Archts., Messrs. Banks and Barry. Style, Early English. Plan: nave, chancel, aisles, and spire. Total accom., 1,019. All free sittings. Special contributions: communion plate, carving over porch and for spire. The great need for increased Church accommodation in this neighbourhood arose from the extraordinary increase in the population, caused by the construction of the Victoria (London) Docks. Cost, £6,208. Grant, £350.

* *Wootton, Christ Church.*—Dioc., Winchester. Archt., Mr. J. Colson. Style, Early English. Plan: nave, chancel, and porch. Total accom., 132. Free sittings, 124. Special contributions: stained glass in east window, the Lord's Table (oak), cover and cushions, plate, &c. Cost, £856. Grant, £25.

CHURCHES RESTORED OR ENLARGED.

* *Aldbourne, St. Michael.*—Dioc., Salisbury; Archt., Mr. W. Butterfield. Style, Gothic. Plan: Nave, N. and S. aisles, N. and S. transepts, chancel, and tower. Total accommodation, 357. Sittings all free. The chancel was restored by the Ecclesiastical Commissioners at a cost of about £400. Cost, £1,470. Grant, £35.

Aldbury.—Dioc., Rochester. Archt., Mr. Perry, of Bishops Stortford. This Church has been restored and repaired. The old high pews have been replaced by open seats, and the gallery has been removed. Cost, about £1,000.

* *Asheldam, St. Lawrence.*—Dioc., Rochester. Archt., Mr. W. Adams. Total accom., 100. Free sittings, 75. Cost, £500. Grant, £15.

* *Bloxham, St. Mary.*—Dioc., Oxford. Archt., Mr. G. E. Street. Style, various, from Transition to Perpendicular. Plan: chancel, nave, N. and S. aisles, N. and S. porches, tower, and spire. Total accom., 594. 157 sittings gained. All free sittings. Special contributions: sculpture for reredos, altar desk, lectern, &c. Cost, £6,085. Grant, £50.

* *Calstock, St. Andrew.*—Dioc., Exeter. Archt., Mr. J. P. St. Aubyn. Total accom., 330. Sittings all free. Special contributions: N. and S. chancel aisles, and windows restored by the Dowager Countess of Mount Edgcumbe. Total cost, £565. Grant, £10.

* *Cantreff, St. Cynrig.*—Dioc., St. David's. Archt., Mr. C. Buckeridge. Style, Gothic. Plan: nave and chancel. Total accom., 82; 58 free sittings. Special contributions about £400. Cost, £700, Grant, £35.

* *Chobham, St. Lawrence.*—Dioc., Winchester. Archt., Mr. B. Ferrey. Style, Early English. Plan: nave, and two side aisles. Total accom., 490. Free sittings, 270. Cost, £1,876. Grant, £25.

* *Dunkeswell, St. Nicholas.*—Dioc., Exeter. Archt., Mr. C. F. Edwards. Style, Early English. Plan: cruciform. This Church is not yet completed. Grant, £70.

* *Egloshayle.*—Dioc., Exeter. Archt., Mr. J. P. St. Aubyn. Style, Early English and Perpendicular. Plan: nave and chancel, S. arcade, and N. transept. Total accom., 340; 61 additional sittings gained. Sittings all free. Cost £1,413. Grant, £20.

Exeter, St. Mary Major.—Dioc., Exeter. Archt., Mr. Ed. Ashworth. Style, Early English. Plan: nave, aisle, chancel, vestry, and west tower. Total accom., 675. Free sittings, 173. The old Church was ruinous, and the site has been enlarged. Cost, £5,800.

Grendon.—Dioc., Oxford. Archt., Mr. Bruton. Plan: nave, chancel, and tower. This Church has been restored and repaired.

* *Gresford, All Saints'.*—Dioc., St. Asaph. Archt., Mr. G. E. Street. Style, Late Perpendicular. Accom., about 600. Sittings all free. Special contributions: Trustees of Bishop Carey's Fund, £50; Ecclesiastical Commissioners, for repair of chancel, £95. Almost all the sittings were appropriated on the old pew system. The reredos is not yet done. Cost, £2,536. Grant, £65.

* *High Easter, St. Mary the Virgin.*—Dioc., Oxford. Archt., Mr. F. Chancellor. Style, mixed: Norman to Late Perpendicular. Plan: tower, nave, aisles, and chancel, with vestry. Total accom., 456. Additional sittings gained, 185. Sittings all free. Special contributions upwards of £600. Cost, £2,300. Grant, £25.

* *Martinhoe, St. Martin.*—Dioc., Exeter. Archt., Mr. S. S. Teulon. Style, Early English. Plan: chancel, nave, N. aisle (new), and S. porch.

Total accom., 153; 44 sittings gained. Free sittings, 129. Special contributions: font, by the late Archdeacon Bartholomew; altar cloth, plate, &c., Mrs. O'Neill and Miss Scriven. Cost, £650. Grant, £15.

Mendham.—Dioc., Norwich. Archt., Mr. B. M. Phipson. Style, Perpendicular. This Church, built in the reign of Henry III., has been restored and repaired. The gallery has been removed, and an organ built. Cost, about £1,500.

Rewe, St. Mary.—Dioc., Exeter; Archt., Mr. E. Ashworth. Style, Perpendicular. Plan: nave, aisle, chancel, and transept. Total accom., 131. The gallery has been removed. Cost, £870.

Salisbury, St. Thomas à Becket.—Dioc., Salisbury. Archt., Mr. G. E. Street. The chancel of this Church has been restored, and divided from the aisles by a series of oak screens. A new reredos has been erected, containing a Crucifixion sculptured in alabaster. During the progress of the work four mural paintings, evidently about the date of the Fifteenth Century, were brought to view. The organ, which was formerly at the west end, has been removed to the N. aisle of the chancel. Cost., nearly £2,000.

* *Sarratt, The Holy Cross.*—Dioc., Rochester. Archt., Mr. G. G. Scott. Style, Transitional Norman and Early English. Plan: cruciform, Total accom., 216; 75 additional sittings gained. Sittings all free. Cost, £1,350. Grant, £20.

* *Scarrington with Aslacton.*—Dioc., Lincoln. Archt., Mr. J. H. Hakewill. Style, Early English. Plan: nave, S. aisle, chancel, vestry, and tower at west end. Total accom., 220. Additional sittings gained, 70. Sittings all free. Special contributions: altar cloth and brass desk, lectern, pulpit hangings, &c. Cost, £730. Grant, £30.

* *Shelton, St. Mark's.*—Dioc., Lichfield. Archts., Messrs. Scrivener. Style, Early English. Plan: nave, with side aisles and chancel. Total accom., 1,741. Free sittings, 503. Special contributions amount to £1,360. Cost, £1,742. Grant, £50.

* *Standish, St. Nicholas.*—Dioc., Gloucester and Bristol. Archt., Mr. J. P. St. Aubyn. Style, Late Middle Pointed. Plan: nave, spacious chancel, N. and S. porches, and broach spire. Total accom., 220; 29 sittings gained. Sittings all free. Cost, £1,180. Grant, £25.

* *St. Columb Major, St. Columb.*—Dioc., Exeter. Archt., Mr. J. P. St. Aubyn. Style, Middle Pointed. Plan: cruciform, N. and S. aisles, nave and chancel. Total accom., 576, of which number 216 have been gained by the restoration. Free sittings, 326. Cost, £2,100. Grant, £50.

* *St. Minver, St. Michael.*—Dioc., Exeter. Archt., Mr. J. P. St. Aubyn. Style, Perpendicular. Plan: nave, chancel, chancel aisle, and south transept. Total accom., 80. Sittings all free. Special contributions: east window glass, chancel pavement, &c. &c. Cost, £550. Grant, £20.

* *St. Sennen.*—Dioc., Exeter. Archt., Mr. J. P. St. Aubyn. Style, Perpendicular. Plan: chancel, nave, S. aisle, N. transept, and tower. Total accom., 170. Sittings all free. Cost, £900. Grant, £25.

Tawstock, St. Peter.—Dioc., Exeter. Archt., Mr. G. G. Scott. The

chancel has been restored at an expense defrayed by the Rector. Several curious mural paintings have been discovered during the restoration. This Church is noted for its monuments, erected by the Bourchiers, Earls of Bath.

* *West Barkwith, All Saints'*.—Dioc., Lincoln. Archt., Mr. R. J. Withers. Accom., 51. Sittings all free. This Church was in a state of complete dilapidation. Re-opened, March 4, 1868. Upwards of one-third of the outlay was defrayed by the Rector, the Rev. E. Archer. Cost, £650. Grant, £15.

* *West Alvington, All Saints.*—Dioc., Exeter. Archt., Mr. R. Coad. Style, Perpendicular. Plan: nave, aisles, and chancel. Total accom., 328. 93 sittings gained. Free sittings, 303. Cost, £2,300. Grant, £50.

* *Wrexham, St. Giles.*—Dioc., St. Asaph. Archt., Mr. B. Ferrey. Style, Gothic. Total accom., 1,349. Sittings all free. Cost, £4,000. Grant, £35.

Grants

In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At Meetings held at the Society's House, 7, Whitehall, on January 20th, February 17th, and March 16th, grants of money, amounting to £2645, were made in behalf of the following objects:—

Building new Churches at Coventry, All Saints; Coventry, All Souls; Frosterley, District Parish Church, Parish of Stanhope, near Darlington; Everton, St. Saviour, Parish of Walton-on-the-Hill, Liverpool; Helsby, Parish of Frodsham, Cheshire; Hereford, St. James; Islington, St. John the Baptist; St. John's, a new District in the Parish of St. George's-in-the-East, London; Tuck Hill, a District to be formed out of four Parishes, near Bridgnorth; Westgate, Parish of Weardale, near Darlington; and Windhill, in the Parish of Calverley, near Leeds.

Rebuilding the Churches at Ellesmere Port, near Chester; Llangunllo, near Newcastle; Emlyn, Carmarthen; and Swinton, near Manchester.

Enlarging and Re-arranging the Seats in the Churches at Ashwell, near Baldock; Breinton, near Hereford; Chart Sutton, near Staplehurst; Chrishall, near Royston; Crowmarsh, near Wallingford; Dilhorne, near Cheadle, Stafford; Farmborough, near Bath; Frome, Christ Church, Somerset; Haroldstone, near Haverfordwest; Kinnersley, near Hereford; Llantrissent, near Newport, Monmouth; Minster Lovell, near Witney; Ormsby, near Yarmouth; Stoke Ash, near Eye; St. Austell, St. Wendron, and St. Wenn, Cornwall; South Thoresby, near Alford, Lincoln; Wendover, near Tring; and Widford, near Ware.

The Grants formerly made towards building the Churches at Blackheath; Parish of Hales Owen, Birmingham; and Coxhoe, Parish of Kelloe, near

Ferry Hill, Durham; and towards enlarging the Church at Normanby, were each increased.

The Society likewise accepted in trust Repair Funds for the Churches at Aldwark, Parish of Alne, York; Baguley, Chester; Birkenhead, St. Peter; Cardiff, All Saints; Cheltenham, St. Peter; Hanney, near Wantage; Leeds, St. Philip; Liverpool, St. Timothy; Milton, Parish of Gillingham, Dorset; New Ferry, St. Mark, near Birkenhead; and Tynemouth, St. Peter.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

*** The letter *O* denotes Offertory; *S*, Sermon; *M*, Meeting; *A*, Association.

Diocese of Canterbury.

Jan.	11	Rolvenden, Alms-box	*O*	£0	4 6
Feb.	8	Chislehurst	*A*	2	3 0

York.

Dec.	21	Kellington	*S*	3	2 6
Jan.	2	Dunsforth	*S*	0	14 4
	24	Wombwell	*S*	1	17 6
Feb.	11	Darfield	*S*	1	7 6

London.

Dec.	2	Hampstead Church Extension Fund	*A*	38	5 0
	13	Upper Clapton and Stamford Hill Church Fund	*A*	22	0 0
	27	Hanover Square, St. George's	*A*	8	0 0
Jan.	15	Ealing, St. Mary's	*A*	6	4 8
Feb.	5	Westminster, St. John's	*A*	2	2 0
	11	Marylebone, St. Mary's	*A*	1	0 0

Durham.

Dec.	5	Whitworth	*O*	1	5 0
	31	Bishop Auckland	*S*	3	5 0
Jan.	14	Newburn	*O*	5	16 6
Feb.	11	Houghton-le Skerne	*A*	4	0 0
	14	Jarrow	*S*	1	7 6
	18	Gateshead Fell	*S*	3	14 6
	28	Burnmoor	*S*	17	3 1½

Winchester.

Dec.	11	Southampton, St. Peter's	*A*	11	0 6
	21	Hampshire Church Building Society	*A*	50	0 0
	31	Sarisbury	*S*	4	16 2
Feb.	5	Shackleford, St. Mary's	*S*	5	3 3
	5	Farncombe	*S*	6	6 2
	25	Winchester, St. John's	*O*	1	8 6

Bangor.

Jan.	11	Portions of Sermons	*S*	14	1 2

Bath and Wells.

Feb.	18	Martock	*S*	£10	6 4
	18	Long Load	*S*	0	15 2

Carlisle.

Dec.	28	Farlam	*S*	1	5 0
	28	Binton	*S*	1	3 0
	28	Woodland	*O*	1	1 0
Jan.	4	Haverthwaite	*S*	1	11 9

Chester.

Dec.	28	Huyton	*S*	8	11 6
Jan.	8	North Rode, St. Michael's	*S*	3	10 6
	25	Disley	*O*	1	1 0
Feb.	12	Over Tabley	*O*	6	2 0

Chichester.

Dec.	18	Midhurst	*S*	4	9 5
	28	Churchfield	*S*	8	13 1
	28	Balcombe	*S*	2	0 0
Jan.	8	Chailey	*S*	7	10 6
	15	Battle	*S*	3	15 0
Feb.	18	Waldron	*S*	3	15 1

Ely.

Dec.	19	Hemingford Grey	*A*	2	11 0
Jan.	10	St. Ives	*S*	1	9 0
	19	Milton Ernest	*O*	1	7 8

Exeter.

Dec.	4	Torquay, St. Luke's	*O*	10	0 0
	5	Honiton	*A*	12	17 0
	11	Withecombe	*S*	9	14 0
	24	Culmstock	*S*	2	6 0
Jan.	29	Okehampton	*S*	1	0 3

Gloucester and Bristol.

Dec.	17	Little Compton	*S*	1	10 0
	24	Alderley	*S*	4	14 8
Jan.	13	Littleton Drew	*S*	0	11 9
	13	Hasleton	*S*	0	11 0
	13	Yanworth	*S*	0	11 0
	13	Twigworth	*S*	2	17 8
	16	Kington, St. Michael's	*S*	1	10 0
	16	Oddington	*S*	2	10 2
	30	Oxenhall	*S*	1	2 6
	30	Pauntley	*S*	1	1 0

Hereford.

Dec.	20	Forden	*S*	£5	17 8
Jan.	14	Bridgnorth, St. Leonard's	*S*	4	10 0
	18	Leighton	*A*	4	3 2

Lichfield.

Dec.	17	Ilam	*O*	0	12 0
	19	Forsbrook	*S*	1	17 0
Jan.	2	Colwich (*ann.*)	*S*	5	0 0
	8	Upton Magna	*O*	5	0 0
	11	Wolstanton	*S*	11	5 2
	13	Horsley	*A*	2	0 0
	13	Whitwell	*S*	3	5 0
	19	Cound	*O*	2	0 0
Feb.	28	Eyam	*S*	2	10 9

Lincoln.

Dec.	10	North Elkington	*S*	0	19 4
	10	South Elkington	*S*	3	13 10
	11	Appleby	*A*	1	16 1
Jan.	13	Lilleshall	*O*	2	2 0
Feb.	25	Gainsborough, Holy Trinity	*O*	2	4 7

Llandaff.

Jan.	11	Caldicot	*O*	3	0 0
	15	Bonvilstone	*S*	1	0 0
Feb.	11	Llandaff Cathedral	*S*	6	6 6
	12	Llanvapley	*O*	1	0 0

Manchester.

Norwich.

Dec.	17	Colkirk	*O*	3	13 6
Jan.	2	Mundford	*S*	1	1 0
	9	Brampton	*O*	0	15 0
	9	Stibbard	*O*	1	2 2
	21	Ipswich, St. Mary-le-Tower	*O*	4	13 4
Feb.	5	Hilgay	*O*	1	0 0
	12	Topcroft	*S*	1	0 0

Oxford.

Dec.	9	Fenny Stratford	*O*	1	5 0
	10	Henley-on-Thames	*A*	3	2 0
	19	South Hinksey	*O*	1	0 0
Jan.	2	Stanford-in-the-Vale	*O*	10	12 0
	20	Windsor and Eton Church Union	*A*	24	14 6
	24	Datchet	*S*	7	6 3
Feb.	3	Newport Pagnell	*O*	0	10 0
	5	Minster Lovell	*S*	2	17 0
	5	Reading, St. Lawrence	*O*	1	13 7
	11	Gerrard's Cross	*S*	2	18 6
	12	Oxford University	*A*	27	13 0
	13	Oxford Branch	*A*	67	18 0
	17	Little Linford	*S*	0	10 0
	17	Wooburn	*S*	2	3 0
	17	Nash	*S*	0	10 6

Peterborough.

Dec.	10	Sibson	*S*	3	5 9
	10	Sheepy Magna	*S*	4	2 6
Dec.	14	Buckminster	*S*	£1	15 3
	28	Waltham-on-the-Wolds	*S*	1	15 5
Jan.	2	Helidon	*O*	3	3 0
Feb.	25	Peterborough, St. Mark's	*S*	6	6 1
	28	Smeeton Westerby	*S*	2	16 0

Ripon.

Feb.	25	Stainforth	*O*	0	15 6

Rochester.

Dec.	7	Tring	*A*	6	1 6
	21	Brentwood	*A*	3	12 6
Jan.	13	Wigginton	*S*	0	8 0
Feb.	11	Ashwell	*S*	2	4 7
	11	Latchingdon	*S*	1	10 9
	12	North Mimms	*S*	8	0 0
	14	Elmdon	*A*	2	11 0
	17	Hertingford Bury	*O*	3	15 10
	18	Chipping Barnet	*S*	7	16 4
	19	Little Ilford	*S*	0	15 0
	20	Ardleigh	*S*	3	6 0
	20	Forest Hill, Christ Church	*S*	5	0 0
	21	Blackheath, All Saints	*O*	14	15 0
	25	Shenley	*S*	7	6 0
	25	Hockerill	*S*	10	0 0
	27	Sandridge	*S*	2	1 6
	28	Southchurch	*S*	2	10 0

Salisbury.

Dec.	31	Tarrant Gunville	*S*	1	16 0
Jan.	11	Devizes	*M*	2	5 0
	15	Keevil	*S*	2	12 5
	15	Bulkington	*S*	0	12 4
Feb.	8	Salisbury Diocesan	*A*	82	10 10

St. Asaph.

Dec.	11	Cefn, St. Mary	*O*	2	2 0
	28	Prestatyn	*S*	1	0 6
	31	Hawarden	*A*	19	1 0
Jan.	28	Broughton, St. Mary's	*S*	3	10 1
Feb.	5	Berse Drelincourt	*O*	1	1 0
	28	Corwen	*S*	6	7 0

St. David's.

Dec.	28	Hay	*A*	6	17 0
Feb.	20	Bettws	*S*	0	11 0

Worcester.

Dec.	28	Grimley and Hallow	*A*	3	11 6
Jan.	7	Yardley Wood, Christ Church	*O*	3	4 7
	11	Hagley Church Union	*A*	10	12 6
	30	Pershore, St. Andrew's		6	7 0
	30	,, Holy Cross			
Feb.	12	Stoke Prior	*O*	2	6 6
	15	Bedwardine, St. John's	*S*	10	5 10
	19	Stoulton	*S*	3	8 2
	25	Long Itchington	*S*	3	5 10

Sodor and Man.

Incorporated Society

FOR PROMOTING THE

ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS

In England and Wales.

Established in the year 1818, and Incorporated by Act 9th Geo. IV. cap. 42, intituled "An Act to abolish Church Briefs, and to provide for the better "Collection and Application of Voluntary Contributions, for the purpose "of Enlarging and Building Churches and Chapels." Dated 15 July, 1828.

Patron,

HER MAJESTY THE QUEEN.

President,

HIS GRACE THE ARCHBISHOP OF CANTERBURY.

Vice-Presidents,

HIS GRACE THE ARCHBISHOP OF YORK.
THE BISHOPS OF ENGLAND AND WALES, &c. &c.

Treasurer:—HENRY HOARE, ESQ.

Secretary:—REV. GEORGE AINSLIE, M.A.

Chief Clerk:—MR. H. DUNNING.

Bankers:—MESSRS. DRUMMONDS, Charing Cross.
MESSRS. HOARE, Fleet Street.
BANK OF ENGLAND.

Number of Places assisted by the Society to 31st March, 1868	5,304
New Churches erected	1,462
Old Churches rebuilt or enlarged	3,842
Number of Additional Seats obtained	1,402,587
Number of Free Seats	1,073,764
Amount contributed by the Society	£755,168
Number of *Mission Churches* aided	53
Amount contributed	£1,784
Number of *Repair Funds* deposited with the Society	190
Amount invested	£42,249

Donations or Annual Subscriptions of *any amount*, either for the GENERAL FUND, or for the MISSION-CHURCH FUND, will be gratefully received, and may be paid either direct to the Office in London, Rev. George Ainslie, 7, Whitehall, S.W., to one of the Society's Bankers, or through the local Hon. Secretaries.

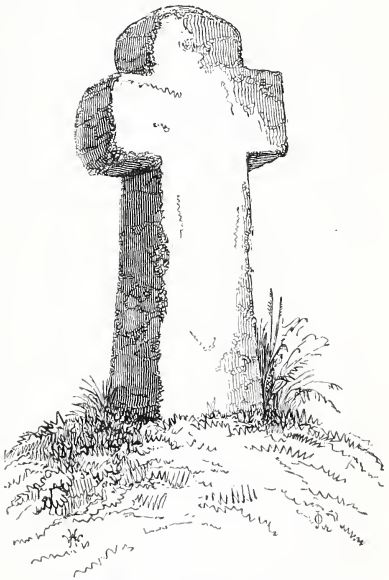
The Church-Builder.

No. XXVII.

The Churchyard Cross.

CHAPTER I.

IN very many of our churchyards there still remain some traces of the ancient Churchyard Cross. Most commonly it is nothing more than a base of three stone steps, with a rude plinth upon them, from which rises the broken fragment of a slender shaft. Sometimes the shaft is perfect, and only the small cruciform device or group of sculpture in which it terminated has been broken away. In a few instances the whole cross still remains unmutilated. In some remote places there are crosses of ruder form often ornamented with sculptured ornaments with which we are familiar in illuminated MSS. of Saxon times. In Scotland, in the Isle of Man, and the Island of Iona, there are local varieties of the same early date. And in Cornwall are a few



The Land's End, Cornwall.

examples which may even be as old as the time when Britain was still a province of the Roman Empire, or at least as the time when the British Church still existed in the remote corners of the land into which it had been driven by the continually advancing tide of the Saxon invasion. We propose to devote a few chapters to the elucidation of these interesting relics of ancient times, which have not perhaps hitherto attracted so much attention as they deserve.

It seems probable that as soon as Christianity became the religion of the Empire, the symbol of the faith began to be set up in public places, and especially in the places consecrated to religion. As soon as Constantine became Emperor, we are told by the ecclesiastical historian Eusebius, he set up crosses not only in his palace, and in and upon the churches, but also in the chief streets of Rome and Constantinople. He put the Christian symbol also upon his money; and a little later the successors of Constantine put the effigies of the Saviour and King of the world, instead of their own, upon the imperial coinage. Bede tells us how Augustine and the band of Roman missionaries, whom Gregory had sent from Rome to convert our Saxon forefathers, met Ethelbert in the Isle of Thanet, preceded by a tall cross whose silver head glittered in the sun-light. And thus the pioneers and soldiers of the Cross were wont to advance into the realms of heathendom, marching under the banner of their Lord, and to plant it in every land which owned their Master's sway. They planted it over the length and breadth of the land probably with something of the same feelings with which in these days the explorers of a new country erect their national standard, to take possession of it in the Sovereign's name and behalf. They placed it on the summit of their churches, or erected it in the churchyard, with the same meaning that the King's banner is planted in the courtyard of his castle, or displayed from its highest turret.

Of the early crosses, which are probably of Roman-British type, if not actually of that date, we are able to give three illustrations through the courtesy of Mr. Parker, of Oxford, whose property they are[1]. That which we have put at the

[1] They were originally published in illustration of an interesting paper by the Rev. W. Haslam, in the 4th vol. of the Archæological Journal.

head of this article is a plain massive cross which stands near the Land's End in Cornwall, on a mound near the old British road. There is nothing to mark its date except its massive rudeness, and it is only conjecturally that we assign it to an early date, because it differs in type from others which are known to be of Saxon workmanship.

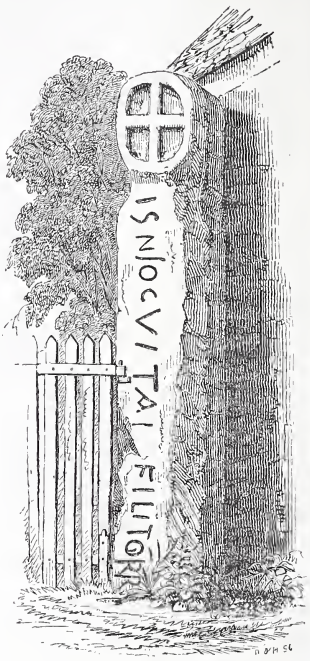
The next example is from St. Buryan, in Cornwall, and can only be conjectured to be of British date from its locality and

St. Buryan's, Cornwall.

its difference from the Saxon crosses. The rude figure of our Lord sculptured in low relief upon it does not militate against this antiquity, for as early as Constantine at least the "sign of the Lord's Passion" was erected by that Emperor in his palace; and Lactantius, a contemporary writer, who had seen what Eusebius thus denominates, describes it minutely as a crucifix.

The third is still more curious and interesting, inasmuch as it bears an inscription in the Latin language and in true Roman letters. It had long served as a gate-post on the premises of the Vicarage of St. Clement's, near Truro, until recently it was removed to a more suitable position. It is a slab of granite, 11 feet long, of which 3 feet are buried, and 18 inches wide at the widest part. On the upper face is rudely carved a cross and circle, and down the face is carved the inscription, which has been read ISNIOCVS VITALIS FILIVS TORRICI. Borlase, the Cornish anti-

quary, considered this cross to be one of the most ancient Christian monuments in this country, and to be the memorial of a Roman-British Christian of the 4th or 5th century. Mr. Haslam also concludes from the cross that it is a Christian monument, and from the names and the character of the inscription that the ISNIOC who is commemorated by it lived during, if not earlier than, the 5th century of our era.



St. Clement's, Truro.

Neither of these examples is found in a churchyard; but, as will be seen hereafter, the same type of cross was used both for way-side crosses and churchyard crosses throughout the mediæval period, and we have, therefore, no hesitation in taking an example from the way-side to fill up any gap which may occur in our Churchyard series, or to illustrate the architectural characteristics of these interesting monuments.

Aust, Diocese of Gloucester.

(*Concluded from page* 62.)

IN presenting an illustration of the exterior of Aust Church we take the opportunity to say that its restoration, as a memorial of Wycliffe, is not yet quite complete. Only one of its windows is as yet filled with stained glass, and we beg leave to suggest, that, in filling the rest, it would be well to fill one light with an effigy

Aust Church.

of the "Father of the Reformation," or, perhaps still better, to fill a whole window with a scene, for which a picture not long ago exhibited in our Royal Academy would afford materials, representing him as sending forth his "poor priests" on their evangelizing mission. But as the Restoration of Henbury Church remains to be undertaken, the further embellishment of Aust can scarcely be looked for as likely to be undertaken by local exertion.

We have already mentioned that the noble church of Lutterworth, with which Wycliffe's name is more especially identified, is about to be restored. This therefore will probably be the next memorial of him. We do not indeed desire unduly to exalt Wycliffe's memory. He was not free from error, still less so were many of his followers. But he exercised a great influence, not only on his own age, but on the future history of the British Church, an influence which on the whole was undoubtedly for good. For he initiated the movement—partially checked indeed, and not consummated until 200 years after—yet it was he who initiated the movement which resulted in the Reformation of the Church of England and the restoration of Primitive Doctrine and Practice. The agency which he employed, of "poor priests" trained by himself for the work of Evangelists, and acting under his guidance, to which we have alluded, is one which is well worthy of consideration, now that we have once more a vast mass of our population lying in ignorance and irreligion, and find the existing agencies of the Church insufficient to cope with the emergency.

The Early Styles of Architecture in England.

(*Continued from page* 79.)

WE proceed to give from Mr. G. Gilbert Scott's Lectures before the Royal Academy an interesting enumeration of the notices and remains of the Cathedrals founded by Augustine and his companions.

"On the arrival of Augustine, he found the church of

St. Martin, Canterbury, already used by the Christian Queen Bertha. This was, no doubt, a Romano-British structure. He found also a second, but in ruins; and this he made the nucleus of his Metropolitan Cathedral. He constructed also a third, afterwards called by his own name.

"Eadmer, a singer at the Cathedral, who wrote early in the twelfth century, gives a very clear description of the church, from which it appears that it was built in some degree on the model of the Basilica of St. Peter at Rome. He minutely describes the eastern altar space as greatly raised above the general level of the church, and having beneath it a crypt or confessionary, made in the likeness of that of St. Peter at Rome. He further describes an oratory and altar of St. Mary at the western end raised on steps, behind which was the pontifical throne. Also two towers, the one on the north and the other on the south side of the nave, projecting beyond the aisles, and containing chapels.

"From the above description we learn, first, that a Roman model was taken; secondly, that the church was of stone or brick; thirdly, that it had aisles; fourthly, that it had both an eastern and western apse, beneath the former of which was an extensive crypt, called a confessionary, as containing the tombs of confessors.

"I am not aware that we have any information as to the cathedrals built by the companions of Augustine (Mellitus and Justus) at London and Rochester; but it is unlikely that they would be otherwise than of cognate plan and materials; while, curiously enough, there continues to this day at Rochester, and continued to the seventeenth century in our own St. Paul's, equally as at Canterbury, a crypt beneath the elevated sanctuary, no doubt the lineal successor and representative of those erected by these missionary bishops, in imitation of the great Basilica at Rome, whence they had been sent to evangelize this distant region.

"A few years later, Paulinus, another Roman missionary, succeeded, under circumstances very similar, in converting to Christianity Edwin, king of Northumbria, who, while receiving instructions preparatory to his baptism, built a temporary church of timber at York; but subsequently erected around the

same, and under the instructions of Paulinus, a larger and nobler church of stone, which was completed by Oswald, his successor. Here, again, we have still remaining the choir-crypt—the probable successor of that of the original church, and, as some say, containing a relic of its actual structure. Thus, we have the two Metropolitan Cathedrals distinctly recorded as erected of stone by their first bishops.

"Shortly afterwards, a church was built, after the monastic rule of Lindisfarne, but of stone, at Lastingham, in Yorkshire; where, again, we find the choir-crypt,—the successor of the original one,—remaining to this day. Still, in the seventh century, we have a more minute account given us by Bede of the works of Benedict Biscop, in the erection of the monastic church of Monk Wearmouth. This church he built of stone, 'according to the manner of the Romans, which he had always loved.' He built, also, the church at Jarrow of the same material. So much did he consider himself a follower of the Roman manner, that he went, over and over again, to Rome, to procure ornaments wherewith to decorate his two churches. This was about 670 and 680.

"All the buildings of the erection of which I have briefly enumerated the records, were founded within a century of the arrival of St. Augustine. Within the same century (about 680) we have reason to believe was erected the church at Brixworth, in Northamptonshire, which still remains in a fragmentary state, but, as I shall presently show, with sufficient proofs of its having been founded on the plan of a Roman Basilica, with an aisled nave and an unaisled choir, an apsidal and aisled sanctuary raised high on a vaulted crypt. This church was but a humble dependency of the great monastery of Peterborough.

"The foregoing notices are sufficient to show that throughout the continuance of the Præ-Norman English church buildings were constantly being erected of considerable dimensions and sometimes of great intricacy, and even of some degree of splendour of design; and that the more important of these were uniformly of stone, though the humbler ones were often of timber. It further shows that the architectural style of these

buildings, as well as the internal arrangement of the churches, was intended to be an imitation of the Roman buildings of the same period.

"There exist, however, throughout the length and breadth of the land, remnants, and, in a few instances, large portions, of buildings of a wholly exceptional character; not assignable to the Norman or any other of the well-known styles which have prevailed in England, but evidently of earlier date. They are clearly not Early Norman; for, with the single exception of the round arch, they have nothing in common with the specimens of that style erected in the reign of the Conqueror, but are clearly of a style quite distinct from them. In one instance, we have a tower known to have been erected in the days of the Conqueror in juxtaposition with the remains of a church in this more ancient style; and in many other instances we have Norman features in connexion with these mysterious remains, and to every eye asserting the entire diversity of their art. In some instances, again, as at Monk Wearmouth, Jarrow, Brixworth, and Deerhurst, the remains of this style are on the sites where churches are recorded to have been built in Anglo-Saxon days. These remains correspond in character with buildings represented in Saxon illuminated books. They evince in many instances evidence of having been built in rude imitation of the Roman works of these periods, though in some instances they seem also to suggest the imitation of timber construction.

"The most obvious rules of induction, then, point to the conclusion that these are the remains of buildings of Anglo-Saxon date.

"I exhibit a plan and a general view of Brixworth Church, enlarged from drawings kindly lent me by Mr. Roberts, who has given the church the most careful study. We have documentary evidence of the erection of the church by the Abbots of Peterborough, about 680. Being near the ruins of a Roman station, it contains much Roman brick.

"The chancel, or rather the sanctuary, was apsidal, with a surrounding aisle, and raised high on a crypt of corresponding plan. This sanctuary and aisle open by three arches into a

choir of 30 ft. square, and this, I think, by a single arch, into a nave about 30 ft. by 60 ft.

"This nave had arcades opening into either aisles, or, as Mr. Roberts thinks, into cubicula or oratories, the foundation of which he has found. The arches are turned in Roman bricks, very strangely used; a steep skewback being formed for their springings, to reduce the angle of convergence, and so moderate the thickness of the mortar-joint, which, in arches of such a depth, would have been inconvenient. The nave and choir have had a clearstory, the windows of which have arches of Roman bricks. This is thought by some to be a later addition, from the reduced thickness of the walls; but of this I feel far from certain. Mr. Roberts suggests it as possible that the wide nave was again subdivided by arcades; but I confess I much doubt this.

"To this original church a western tower was subsequently added, in which the Roman brick does not take so prominent a place; and later still, though still in Anglo-Saxon days, a very large round stair-turret was added, west of the tower.

"The alterations introduced when the tower was added are clearly visible, especially the introduction of a triple window with baluster pillars, looking from the second story of the tower into the church."

Mr. Scott mentions among the chief examples of this Later Saxon style, the Castle Church at Dover, Worth, Jarrow-on-Tyne, Earls Barton, Barnach, Sompting, Clapham, Bedfordshire, Stow, and others which are well known to antiquarians. We shall only extract what he says of those more recently brought to light and not so generally known.

"At Bradford, in Wilts, a very complete church has but recently been discovered, having previously been so surrounded by buildings that its character was unnoticed. I give drawings of it, made by my friend Mr. Irvine, a zealous antiquary, who has also sent to the Academy a cast of some uncouth sculpture found there. The church consists of a nave and chancel, and has every characteristic of Anglo-Saxon work strongly developed.

"The most interesting portion of the church at Wearmouth is its western end. From this projects a tower evidently of

Anglo-Saxon date. This tower has arches on three sides of its lower story, which, till recently, were not only walled up, but almost buried in the accumulated earth.

"In September, 1866, they were excavated, and the western entrance opened out by the local Archæological Society, with the help of Mr. Johnson, architect, of Newcastle. The side doorways were found to have monolith jambs, 6 in. wide on the face, which are notched into a continuous sill, and support massive imposts, from which the arch springs, with very bold voussoirs. The western entrance, which is 6 ft. $4\frac{1}{2}$ in. to the springing and 4 ft. $8\frac{1}{2}$ in. wide, has an arch springing from massive abaci $10\frac{1}{2}$ in. thick, which are supported by baluster-shafts very similar to those found at Jarrow, two of which occupy the width of the wall on either side, and stand upon jambs each of a long and a short stone, the reveal of which is curiously sculptured with entwined serpents. This is decidedly the most remarkable doorway of this kind yet known. Above the doorway runs a band or string sculptured with animals and edged with the cable mould. At the same time, the two lower stories of the tower were found to have originally formed a gabled porch,—two windows, of construction very similar to the side arches above described, having been stopped up in the end of the church by the conversion of this porch into a tower. Baluster-shafts have been discovered in the internal jambs of these windows.

"There exist several crypts beneath chancels, which are of this date. Among these, besides the fragmentary remains at Brixworth, I will mention one not generally known, at Wing, in Buckinghamshire. It is of excessive rudeness, being built only of very rough stone; but it is notable for the completeness of its plan, being apsidal, with two ranges of piers, and as having remains of the two doorways through which it was approached by steps from either side of the chancel arch.

"The apse in this case is polygonal, with pilaster strips up its angles, and parts of the nave are of Præ-Norman date, and show clear evidence of its having had aisles.

Jubilee Meeting of the Incorporated Church Building Society.

THE Jubilee Meeting of this Society was held on Tuesday, the 28th April, at Willis's Rooms, St. James's. The chair was taken at three p.m., by his Grace the Archbishop of Canterbury. Amongst those present were the Bishops of Ely and Lincoln, the Ven. Archdeacons Hale and Wordsworth, Canons Jennings, Nepean, and Conway, Mr. Beresford-Hope, M.P., Mr. Hubbard, M.P., the Revs. Dr. Irons, Dr. Miller, J. E. Kempe, C. B. Dalton, A. Borradaile, W. R. Cosens, E. L. Cutts, and R. Gregory, Messrs. J. Boodle, R. Brett, P. Cazenove, G. Cowburn, J. F. France, C. J. Baker, Henry Hoare, F. Rivington, &c.

Prayer having been offered, the Rev. George Ainslie, the Secretary, announced that letters, regretting their inability to attend, had been received from the Bishop of Durham, the Bishop of Oxford (who wished it to be stated that he had two confirmations on that day), the Bishops of Lichfield, Gloucester and Bristol, Norwich, St. David's, Bangor, and Ripon, all of whom were engaged in their own dioceses. Also from the Dean of Westminster, Archdeacon Bickersteth, the Duke of Marlborough, Lord Powis, Lord Carmarthen, Lord Beauchamp, Lord Justice Sir William Page Wood, the Right Hon. J. R. Mowbray, the Right Hon. B. Disraeli, Sir William Heathcote, Sir R. Palmer, and Mr. F. S. Powell, all of whom would have been present but for their unavoidable engagements elsewhere. Sir R. Phillimore also wrote, stating, "I am afraid the cause I am "engaged in hearing will last to the time your meeting is over "to-day, and I shall be unavoidably prevented from seconding "the first resolution."

The Bishop of London had undertaken to second a resolution, but was at the last moment unavoidably prevented from attending.

His Grace the Archbishop of Canterbury then rose and said,—My Christian friends, we have assembled here to-day

to celebrate the Jubilee of the Incorporated Society for Building and Enlarging Churches,—that is to say, to celebrate its Fiftieth Anniversary. Now looking at what the Society has done during those fifty years, this thought at once occurred to me—would that the same piety and devotion which led good and holy men fifty years ago to found such a Society as this, had led them to found a like Society fifty years before! Conceive how different a position we should be placed in. That arrear which now overwhelms us, and which it seems almost impossible to overtake, of vast population without the means of worshipping God after the order and rites of our Church, would scarcely have existed. Now it is quite true, even before that period, in the time of Queen Anne, there was an attempt of the kind, not by founding a Society, but by a Parliamentary grant. Fifty churches were ordered to be built, but I believe I am correct in stating that out of those fifty only eleven were erected, and then for the whole of that century we were left entirely destitute of any means of providing for the vast increase of population. We know that early in the present century the National Society was founded for educating the children of the poor, in and according to the doctrines of our Church. It occurred to some good and holy men what was to become of the children educated by the National Society when they grew up, if they had no means of attending public worship according to the rites of our Church? It would seem that all that labour and expense was likely to be thrown away. They calculated that there was not accommodation in our churches in the Metropolis and in the great towns of England for above one-tenth of our people. Of these three or four good men, perhaps the leader was Mr. Bowdler—a name which I have particular reason myself to venerate, because Mr. Bowdler the elder was the intimate friend of my dear father, and I was always taught from my earliest childhood to venerate his name; therefore it is very gratifying to me here on this occasion to bear my testimony to what he did. It was in the year 1814, about three years after the foundation of the National Society, that those thoughts occurred to him, and he communicated them to three of his friends, who with him addressed a letter to Bishop Howley, then in the second

year of his episcopate in the See of London, pressing most earnestly upon him the great necessity and public duty of founding such a Society as this, showing how, as I just now stated, these poor children, educated and trained in a religious way, would be cast abroad again if they could not find accommodation in our churches to worship God. This was pressed with very great earnestness, and Bishop Howley entertained the idea, but could not carry it out at once. The next step was that about 120 gentlemen—some of the leading gentlemen of the city, Mr. Cotton among others—addressed a memorial to Lord Liverpool, pressing the same idea upon the Government. The Government of the day were very well inclined to assist in such a cause as that, but we had only just escaped from a war which had entailed upon us most terrible expenses, and the finances of the country were in such a condition that the Government did not at once think themselves justified in any outlay or expense. The matter, therefore, was postponed till the year 1818, and then it seemed to be ripe. A public meeting was held at Freemasons' Hall, the Archbishop of Canterbury presided at it, and this Society was then founded, its rules and regulations were ratified, and those rules and regulations were principally framed by Mr. Bowdler himself. Mr. Bowdler was deeply gratified at the success of that movement which he had originated, and I believe he expressed his feeling in the words of Simeon, "Lord, now let Thy servant depart in peace." He felt that he had been permitted by a gracious Providence to accomplish a work which he thought would be eminently beneficial to his country, and he was content then to depart and be with his Lord. Now as regards the fruits of this Society. Five thousand out of the churches of this country have received grants from this Society either for their erection or for their repair, and this Society has aided in providing about 1,400,000 additional sittings, three-fourths of them being entirely free. Surely such a Society as this has great claims upon our respect and gratitude. It seems very hard indeed that the Society should be in its present state after it has done so much good, after its example has been so influential, for it has set the example to all the Diocesan Church Building Societies in the country; they are the daughters, they are affiliated to it, and it is to this

Society in fact that we owe their institution. Then look at its indirect results in the impulse that it has given to the foundation of churches by private individuals. Of that I had a very remarkable instance in the Diocese of Ripon, for it was confessed that the establishment of a Church Building Society there had led to the foundation of a very great number of churches by private individuals or by commercial and mercantile firms. I do think then, considering all the services it has rendered, it is a shame, I may say, and a disgrace, that it should continue to be in that state in which it is at present found, and I do hope we shall all rally round the old Society upon this occasion, and earnestly co-operate in settling it upon that footing which it deserves, and which will enable it to carry on more efficiently than it has of late years the great work in which it has been engaged. Surely if ever there was a time, we may say now above all periods that we have known there is a call for such exertions. The population is increasing at a ratio never known before, and unless as a nation and a Church we shall really exert ourselves in the sight of God in order to carry home to the hearts and hearths of our people the blessings of the Gospel, I fear that we shall rue the day on which we neglected it. May we resolve this day to avail ourselves of the opportunity offered by this Jubilee in order to place the funds of the Society in such a position as shall enable it more effectually to promote the objects for which it was founded!

The Rev. P. P. Fogg, Assistant Secretary, read the following Report:—

The Jubilee makes an epoch in the existence of this Society, and is a fit occasion for briefly reviewing its history, its present position and future prospects, for the purpose of reviving public interest in its work, and of enlisting fresh zeal for its promotion.

I. In the beginning of this century, which witnessed the dawn of a brighter day for the Church of England after the dark and miserable century which preceded it, three great Church Societies, the Church Missionary Society, the National Society, and a little later this, the Incorporated Church Building Society, sprang into being. It is to one who was among the foremost in establishing the National Society, that this Association owes in the providence of God its foundation. Mr. John Bowdler, who with others was startled at the state of spiritual destitution which the Census of 1811 had disclosed, began in the year 1814 to bend the full force

of his mind to remedy this great and growing evil. Drawing around him a few like-minded men, such as the late Mr. W. Cotton, Lord Kenyon, Sir T. Acland, Sir James Allan Park, and Mr. Bramwell, he pursued his plan with indomitable energy, until in the year 1818 he saw his efforts crowned with success, and this Society ushered into life.

With the Crown for its Patron, the Archbishop of Canterbury for its President, the Archbishop of York and all the Bishops of England and Wales, together with some of our most illustrious laymen, for its Vice-Presidents, it stood forth as the representative of the Church of England in this matter of Church-extension.

A new era was inaugurated by the munificent spirit which was then called forth. There is probably no parallel in the history of modern Christendom to the universal impulse in favour of Church-building and Church-restoration which has within the last fifty years so nobly renovated the crumbling fabrics of many of our parish churches and added to their number.

This Society has had a large share in the work; it has led the movement, guided, and sustained it. More than two-thirds of the whole work which has been done has been subsidized from its Funds. It has stimulated an incalculable amount of local effort by the promise of assistance, either expressed or implied, and has been the fruitful parent of Diocesan and Parochial Church-building Societies. It has exercised an elevating influence on the general style of modern Church Architecture by means of its Committee of Architects, to whom the designs of the work projected are submitted for approval, who point out defects and contribute advice and information for the benefit of promoters lacking in experience. But above all, this Society has witnessed to the principle of free provision for the poor by insisting that at least one-half of the additional Church accommodation towards which it contributes shall be free.

The sum of the Society's direct operations is this:—It has aided in the erection of 1,461 new churches, in the rebuilding of 889; in enlarging and restoring 2,953; thus it has helped to provide 1,402,587 additional sittings, of which more than 1,000,000 are free. Moreover, the Society holds an aggregate sum of 42,249*l.* in trust for the repairs of 191 churches.

The total expenditure of the Society has been 750,000*l.*, of which 250,000*l.* were received from Royal Letter Collections, i. e. Collections ordered to be made in all Churches by Royal Letter, and 500,000*l.* from Episcopal Letter Collections and other sources.

This sum distributed over the fifty years of the Society's existence would give an average annual income of 15,000*l.*, but the truth is, that a much larger proportion was received in earlier than in later years. In 1851 the Triennial Royal Letter Collections ceased, and from that time the Society's income, notwithstanding the substitution of Bishops' Letter Collections, has dwindled down to 7,000*l.* per annum.

II. The present position of the Society suggests the remark that, considering the success of its past work, and the importance of its functions as the only General Church Building Society which the Church of England

possesses, it is very inadequately supported by the general body of Churchmen. An income of 7,000*l.* a year is surely insufficient to meet the numerous and increasing demands made upon it, as the supposed representative of the Church of England in the matter of Church-extension.

It has indeed been contended that the Diocesan and other Church Building Associations have relieved the parent Society of the greater portion of its responsibilities. But this is not the case. The need for additional Church accommodation is not the same throughout the land. Whilst in agricultural dioceses, where the population is stationary, it is soon satisfied, in other dioceses, which contain great centres of manufacture or of commerce, it increases in a progressive ratio so as to become overwhelming. The existence of a central Society equalizes the pressure by gathering in the contributions of the patriotic and benevolent from every part of the country, and distributing them in such wise that the poor and populous districts of the kingdom shall have their due share.

By this means a strong central Society can do more to stimulate, sustain, and control Church-extension than the aggregate of any number of smaller associations.

III. The prospects of this Society much engage the serious thoughts of its friends. The want which it was originally created to remedy is more urgent than ever. Since its foundation the population of England and Wales has been doubled; the number of Churches has only been augmented by less than one-third; estimated by the mere increase of the population, not much more than one quarter of the additional accommodation required has been supplied; but when it is remembered that our population has shifted in many cases from its old centres, leaving Churches depopulated and unused, and settling in neighbourhoods where the very organization of a parish has to be created, and when it is remembered that this tendency grows with the growth of the population, it will be understood that the requirements of Church-extension must be measured by a more exacting standard than that of mere increase of numbers. Vigilance and vigour are required to meet the strange and overwhelming exigencies of our unprecedented national development and growth. Much, very much, has yet to be done; vast arrears have to be fetched up, urgent present needs to be supplied, before the religious state of the land can be considered settled or satisfactory. This Society has stood in the forefront of Church extension, and stands there still. As the handmaid of the Church her mission can only cease with the cessation of the wants which called her into being, or the willingness of Churchmen as a body to help in satisfying them. The wants are urgent indeed, and if the spirit which fifty years ago created this organization for meeting them have spent somewhat of its force, may the merciful Head of the Church revive it, and with it the drooping energies of the Incorporated Church Building Society, in this its Jubilee year!

The Bishop of Ely, who was called upon to move the first resolution, said,—My Lord Archbishop, when I came into this

room I certainly had not the most remote idea that I should be called on to move or second any resolution. I came here with the intention of supporting your Grace on this important occasion merely with my presence, as one of your Grace's Bishops, and there really was such a programme of names who were to speak, that I thought there could not be the slightest possible chance of my having to speak to-day. The only moral I shall be inclined to draw from that is, that I hope every body who promises in future will always pay, especially as they promised to pay very liberally to this Society. The resolution which I have the honour to move, your Grace, is

That this Meeting recognizes, with thankfulness to Almighty God, the attainment by the Incorporated Church Building Society of its Year of Jubilee, and submits that its past usefulness in aiding the cause of Church-extension during the term of fifty years entitles it to the confidence and liberal support of Churchmen throughout England and Wales.

The Society, it appears, has lived fifty years. It is not every body who has lived fifty years that can look back upon his past life with unmingled satisfaction. I think this Society may fairly look back upon its past life, as far as itself is concerned at least, with unmingled satisfaction. It was well begun, and it has gone on continually advancing in its good work. It has not been growing richer, and I am afraid in that respect it can hardly look back with perfect satisfaction; but though it has not been rich in money, it has been rich in good work, and that riches, I think, has continually increased from the beginning to this day. The number of churches that were built at first were comparatively few, as would naturally be the case. People wanted to be stimulated, wanted to be taught the importance of adding new churches. They were scarcely awake to the spiritual destitution of the Church in those early times. But as they awoke by degrees, more and more were added to the number of churches, and the old churches which had fallen almost into decay and ruin were one by one restored and re-beautified. I believe it is true that within the last thirty years not fewer than 3,000 churches have been built in this country, something like 100 a year; about two in a week. And then in addition to that the number of churches which have been restored is hardly to be estimated,

but if I may calculate from my own diocese I should say something like half the churches of the country have been restored to fitness for the worship of God, having fallen into a state which, in very many instances, was scarcely fit for the kitchens of persons in our society. In my own diocese, I am perfectly astonished at the amount of work that has been done in this way, and the amount of money that has been spent upon it. Mine is a purely agricultural diocese, with no increase of population. I do not think there has been an additional soul added to the population within the last ten years, and yet this year in one single small county in that diocese I am called on to consecrate five new churches. I believe that this progress which has been made by God's blessing in the building and restoration of churches in this country, humanly speaking, could not have been made had it not been for the impetus given to Church-building by this Society. No doubt there has been a great deal of zeal awakened, but we all want our zeal to be awakened; and there has been a great deal of money spent, but we all of us want to be taught how to spend our money; and if we had not had a central institution like this, a vast deal of desultory work, I dare say, might have been done, but it would have been done badly, and often would have been obliged to be done over again; what was done would have been done without understanding, and a vast deal of it would never have been done at all. Your Grace has alluded to the position of affairs altogether at present. I think it is impossible for us to look forward to the future, whatever our views may be, without the deepest possible anxiety. One danger, which is scarcely a danger because it has almost passed and has become a reality, is that we shall lose Church-rates. Now what a blessing it is that when we are to lose Church-rates considerably more than half the churches of the country are either new or restored, so that Church-rates will be very little called for indeed for some considerable time in those particular cases. Of course we cannot tell what may happen. There may be things of all sorts and kinds. Man is changeable; but it is surely a great sign of God's mercy towards us, and, I trust, of God's good will towards us for the future, that there has been laid for our Church a solid and stable foundation in the noble edifices which have been built in every

direction. I could hardly conceive any flood which we may anticipate, be it of democracy or infidelity, or any thing else, which will sweep away all these edifices from our possession, and therefore it seems to me as if God had been laying for us a solid foundation for the future in encouraging this Society and those who have laboured in this Society to raise so many noble structures for God's worship. Surely God's blessing has been most marvellously upon it. I believe it may be said, there was something of that kind alluded to in the report, that in the last thirty years there has probably been a greater sum laid out in building new churches, in founding new parishes and new livings, in sending out missions and founding and supporting schools, than ever was laid out in the Christian Church in any one country from the time the Christian Church was first founded to this day. And this Society has itself had a great share, and a very noble share, in promoting and eliciting that great outlay. In all our troubles and all our trials and difficulties and dark prospects, I think this is a great comfort and a great encouragement to us. Well, then, I say danger is before us: there can be no doubt of that; change of some kind or other is clearly inevitable. Surely it is very wise for us in all ways to make preparation for it. I do not think we ought to make preparation by being afraid and cowering down, and saying difficulty must come, and perhaps the Church must be swept away. On the contrary, what we should do as Churchmen and Christians is to try and unite and to make every possible preparation for the future. I do not say that the building of new churches is the only way, but I say that this is one way. If we can found and enlarge our churches to such an extent as to be able to contain within them and draw into them our whole population, we shall at least in that way be making a preparation for the future. One of the things, of course, which we naturally expect is—I suppose every body does expect it—that there will be an increase of democratic power and influence in this country. I say not whether that is for good or ill, but that is a thing which we all anticipate; some hope for it, others fear it, but I do think this Society has been making a great preparation for it. I heard it said last night in the House of Commons that the Church of England was a democratic Church.

I think it is very true in many ways that it is a democratic Church. It calls all without distinction into its walls, it administers to all without distinction its ordinances, and this Society especially has set the example to Churchmen of throwing open their churches as much as possible to all persons, without distinction of wealth, or position in society. It has encouraged very greatly indeed the founding of churches with large accommodation in the way of free seats for every body. The report says, I think, that accommodation has been provided for something like a million and a half—1,400,000—of worshippers in the churches which have been built in this country, and of that million and a half, more than a million, something like four-fifths of the whole, have been free and unappropriated to every one. I cannot but think that that has been a preparation of our Church for welcoming into its bosom all men, and that if democratic principles prevail, it is almost inevitable that a Church that is working in this manner shall commend itself not only, as some suppose it does, to the rich and great, but also to the humble and poor. There is only one thing more I should be inclined to say, your Grace, and that is this, this year is called the Jubilee of this Society. The Jubilee, of course, is a year of rejoicing. We have great reason to rejoice, and if we have great reason to rejoice and to be thankful, we have great reason to show our gratitude. We all know what the meaning of the word "jubilee" was: it was a great feast among the Jews. Every fiftieth year, at the end of seven times seven, was a great jubilee year. In that year, by special command of God, all the land was allowed to lie uncultivated for the benefit of the poor; all slaves were set free; all debts were remitted: it was, in fact, the great year of release and of liberality. It was a great year of thanksgiving to God for His mercies to the people, and with thanksgiving a great year of thankoffering. Now, I think we may well go and do likewise. We have a year of jubilee which is a year of thanksgiving to God for having blessed and prospered this Society, and if it is a year of thanksgiving and rejoicing, it ought to be a year of great liberality, so that we should come forward again and support, to the utmost of our power, a Society which has been so blessed, and which has been, under God's help, so great a blessing to the country. It is a sad thing

to hear that what God has blessed so much man is at this moment helping so little. The funds of the Society are really a shame to those who are called upon, I think, by God, to do every thing they can, first of all for His glory, and, secondly, for the salvation of His people. And so I do hope and trust that this Jubilee Year may give an impulse to us all, that we may go from this meeting, which your Grace has presided over, thankful to God for all the help that He has given us, and for all the comfort which such help affords us in our prospect of the future; and that in that thankfulness we may determine to give liberally to His service and to His glory. I have great pleasure in proposing the resolution.

Mr. Alexander J. B. Beresford-Hope, M.P., seconded the resolution. He said,—My Lord Archbishop, my Lords, Ladies, and Gentlemen. The Jubilee Year of the Church Building Society is no ordinary event, as measured by similar anniversaries of other Societies. Take the jubilee of some hospital, some benevolent society or other, that jubilee, no doubt, will record great development of philanthropy where philanthropy had developed but scantily before. But when we talk of a jubilee of Church-building, I say *the* jubilee of Church-building, for I take this Society to be the parent, and the type, and the originator of that great movement of Church-building and Church-restoration, that has now permeated the land—when we talk of that we do not merely talk of the development of an antecedent good thing, but the actual evocation from nothing, the creation from nonentity, of a great and a good, and a God-blessed thing over the length and breadth of His Church and land. I say, my Lord Archbishop, that the difference between the Church of England of fifty years since, and the Church of England of this year now, is the difference between a dead and a living thing. Life there was, much life, thank God, fifty years ago. Holy men and holy women were doing their duty; there was much kindness, much philanthropy, much charity, much spasmodic religion; but the Church of England, as a Church, as a corporation, was slumbering while the Bridegroom came. She, thank God, has thrown in her lot with the wise virgins, and has now gone in, with her lamps trimmed and burning, to the wedding. And of those virgins

which more bright, which more pure, which more holy, than she, the Virgin of Devotion, and faith, and worship, the virgin that carries the Society in her hand? For I do not look upon Church-building as a mere matter of bricks and mortar, I do not look upon it as a mere matter of stone, and alabaster, and carved wood, and painted glass. I look upon it as an embodiment of that spirit of worship which is one of the fairest and the greatest, and the most important functions of God's Church on earth. What will God's perfected and consecrated Church in heaven do? No missionary work there, no visiting the sick and poor, no work of temporal almsgiving; this is our trial here on earth. God's perfected Church in heaven lives in prayer and praise. And so in our limited, and restricted, and imperfect state on earth, God's Church must do her part in prayer and praise and constant worship. And how is she to do her part in that work of constant prayer and worship if she have not temples raised with man's hands, archetypes of the great temple built without hands,—houses of God in which His people shall meet, not merely to be preached to, not merely to go through a dull and dreary Sunday office, but to feel themselves members incorporate of the Church, joined together in holy prayer, in jubilant psalm, and in perpetual sacraments, the very charters, the very life-blood of Christ's living Catholic Church on earth? And how is this to be unless the houses of God are many, unless they are accessible to rich and poor, unless their doors, if not opened from morning till night for private prayer, which I wish they all were, are at least frequently opened—opened not merely on the Lord's Day—opened not merely on a scanty Wednesday and Friday, but open day by day, and if may be, many a time each day—open with comely and modest dignity in the structure, with sober beauty of decoration, with restrained but melodious dignity of worship, and with seats in which the peer and the peasant are peers of each other. This great and goodly spectacle, my Lord Archbishop, we are seeing every day more and more realized. Fifty years ago there was none of it; fifty years ago it required an Act of Parliament almost to build a church; a new parish caused as much excitement as the discovery of a lake in Africa or the suicide of an Abyssinian Emperor. Fifty years ago the poor man was boxed on some

ledge three inches broad in some dark aisle, and the Squire and his wife, and the Squire's buxom daughters and the Squire's fair sons sat in their carpeted and padded pew, round their table, with a fire, perhaps, and a window—I am talking of facts I know—a window they could slam down when the sermon was a little bit too long. And now, is not all this past, is not all this changed? Do we not loathe and abhor what we cultivated and believed in when we were young? Do we not almost despise ourselves for having tolerated such anti-Christian idolatry of rank and place as we did some few years ago? And is not that God's blessed work? Whether God means to keep His Church in this land in her high position of temporal dignity or to try her in the furnace—I hope humbly and stedfastly He means the first, and we must do our best to carry that out—but whether God means temporal prosperity or temporal adversity for His Church in this land, He has at least tempered and annealed her for both. If her lot is to be still in the high places of the earth, she has had grace to bear herself warily and modestly in them; if her lot is to be that of destitution, at least I hope she has learnt to rely on herself and not on external influences. I say that the difference between this and fifty years ago is such a difference as no fifty years in the world's history has ever seen. Take the difference between 1718 and 1768, where was the difference? None at all, or perhaps a difference the wrong way. 1718 no doubt saw our churches served the best of them by Parson Adamses, and the worst of them by Parson Trullibers. But what did 1768 see? A frantic howl in the newspapers of the day at the atrocity and wickedness and bigotry of an Archbishop of Canterbury, and a Bishop of London, who tried to shut up the shops in London on Good Friday. That was the difference we saw between 1718 and 1768? What do we see now? In 1718, as I say, we saw the Church dreamily falling back upon the dregs of her established dignity, no Church-building, no Church-restoration, no additional curates, no additional opportunities of worship. What do we see now? We see the spirit of Church-building and Church-restoring so permeating the land that even the worldly, and the fashionable, and the ungodly have to go in for it; that the squire who does not restore his church is almost pointed at

by the finger of scorn by Churchman and Dissenter alike, as a man who has forgotten that property has its obligations as well as its pleasures. We see Church Congresses crowded: we see the openings of churches so often that it is only, I am sure, a difficulty to your Grace and to the Bishop of Ely, and to all other Bishops, how to arrange your pocket-book so as to perform the actual diocesan duties of your position in that respect, and we may thank God for that. Foremost in this good work has been this great Society. The only misfortune of the Society is that it has been too successful—I mean that the effort that it made has created such a spirit that the means of the Society have been physically unable to cope with that which it has itself created. A very common fate of all pioneers: a prophet has no honour in his own country, and the first institution that supports a movement stands in the place of a prophet. This Society has created Diocesan Societies; it has created Church-building and Church-restoration carried out straightway between patron, clergyman, and Bishop, without the intervention of a Society altogether. That is the best and healthiest thing of all, that is the best work, but still a central regulating influence is all important. And above all, the originator of the movement ought not to be thrown aside by those who never would have taken the place they have but for its first and kindly guidance. I own, your Grace, I am disappointed at the meeting to-day. The list of excuses you read was a goodly list, but they were excuses and not presences, and this room is not filled as it ought to be. We cannot disguise that from ourselves. But still, after all, a jubilee is merely a symbol; the real thing comes behind. The real support, the stedfast, earnest tug and pull I hope will not be wanting for this Society. The Society may do a great work, and it will. It is no longer the only Society. Diocesan Societies have grown up, private beneficence has grown up. Let me, then, appeal to the world to put this Society in its right position. Do not come to it merely as if it was your bank; do not come to it merely for the supplies you may get. Look on it as a central and regulating institution. Deal with it as a Society that sets the stone a-rolling, and not that macadamizes a way for the stone to roll all the way down hill. The Society appeals for money now,

but I venture to say that it appeals for influence still more; and if it gets wide influence, if it is felt that it fires the Promethean flame that burns over the land, it will be well. The more material help it can give the better; but consider, that while in every church that is built the Society sees its own good work bearing abundant fruit, you help it to see that, by every sixpence you give to it, which sixpence it distils over the land in due order and proportion, according to the merit of the claimant, and the destitution of the locality. I have been hurried on to say all these things because I feel how great a revolution in my own mind as well as in every body else's this great work of Church-restoration has caused; this great work, I say, of building up the living corporate worshipping Church out of and in the Establishment, strengthening the Establishment, and proving that the alliance with the State is no enfeebling, weakening influence; but that aided by that, Christ's Spouse may show herself indeed to be robed in celestial blue, crowned with the stars of heaven, living in her Lord's love, and distributing the graces of His blessing over the length and breadth of a favoured land. My Lord Archbishop, I second this resolution.

The resolution was unanimously adopted.

The CHAIRMAN stated that he had just received a note from the Right Hon. Gathorne Hardy, expressing his regret at not being able to be present owing to the pressure of his public engagements.

ARCHDEACON WORDSWORTH.—My Lord Archbishop, the resolution which I have the honour of having committed to me, is as follows:—

> That considering the existing deficiency of Church accommodation in England and Wales, as compared with the rapid growth of the population, a strong and general, and united effort should be made to recruit the funds of the Society, so as to enable it to meet the increased demands upon its assistance.

It is with very mixed feelings indeed that I move this resolution. This is the Jubilee Year of this Society and, as you have been reminded, a jubilee suggests agreeable reflections. A jubilee groups itself, as it were, around that first fabric that was erected for the worship of the true God. Its associations

group themselves, in a festal cluster, about the fabric of the Tabernacle in the Sinaitic wilderness; and, as you have been reminded, they are connected with the cancelling of debts, with the liberation of the captive, and with the restoration of property. And, much more than that, a jubilee pre-announced the "acceptable year of the Lord," and it heralded the Advent of Him who came to preach the glad tidings of peace in the jubilee of the Gospel. My Lord Archbishop, our jubilee no doubt also excites many joyful reflections. As your Grace has reminded us, it calls as it were from their graves the venerable forms of those persons, some of whom it was our privilege to love, and all of whom we have learnt to revere. It calls from their graves those venerable forms, and it suggests to us what their feelings would be if they were here present to stimulate by their example that cause which has so much prospered, by God's blessing, and which was originated by them. But much more than this, my Lord Archbishop, does this jubilee seem to call before us the forms of those innumerable worshippers, of that vast company, now many of them gone to their rest, who have had the privilege, in those one million and a half of additional sittings provided by the instrumentality of this Society, to hear the pure Word of God preached, to receive the blessed Sacraments dispensed by an Apostolic ministry; and thus to receive the means of grace and the earnests of glory. And this jubilee places before us the innumerable company with which we hope one day to be fellow-worshippers in the Church triumphant, and to join together with them in the Hallelujah chorus of heaven. These are the festal reflections which this jubilee of ours sets before our eyes: the remembrance of the 1,500 new churches erected by the instrumentality of this Society, the 3,700 churches restored, repaired, and beautified by its assistance; and not merely so, not merely the material fabric, but the beauty of the living fabric of the Church of Christ, ever growing with fresh vitality throughout the breadth and length of the land. But while these things suggest to us reasons for working with all our energies, as if the spirit of the founders of this Society had by a Pythagorean metempsychosis passed into ourselves, and for endeavouring to recruit the funds of this Society; yet, my Lord, if we consider

the difference between 1868 and 1818, when this Society was founded, we see here an additional reason for assisting this Society. We cannot now rest upon public grants for the building of Churches, and what is the moral of that? Why that we ought to exert ourselves infinitely more as individuals to do so. In the seventeenth century the Great Fire of London burnt down our churches, but they rose from the ashes so numerously, that in this age of ours we are thinning them as if they were too many; and there we see in the cupola, surmounted by the cross, in the Cathedral of our Metropolis, an emblem of what England then was as a Christian nation, thinking that she was most honouring herself by honouring God. And in the next century, as your Grace has reminded us, the victories of Marlborough were sanctified by a parliamentary grant of fifty new churches. That was a thankoffering from the English nation. And so in our own age the victories of Wellington were consecrated by public grants of a grateful nation for the building of churches. In this respect England did no more than that which was done by the heathen nations of antiquity. They felt, and they showed that they felt, that they could not expect a blessing from Heaven without national homage to the arbiter of the destinies of nations. They felt that the piety of a nation expressing itself in national acts was due to the Most High. And surely it was a beautiful practice of those Greek colonies to take the fire from the altar of the Prytanëum, and the very first thing they did was to erect a temple, and to consecrate an altar with that holy fire taken from that national Prytanëum. And so it was that there survive still in the Greek colonies of Sicily and Southern Italy glorious monuments of national piety. You see them, for instance, in the beautiful Doric temple in the lonely vale of Segesta; you see them in those noble columns and sculptured friezes which survive of the temple of Selinus; you see it in that magnificent series of Doric fabrics crowning the ridge of Girgenti; and in that noble assemblage of magnificent temples in the solitary plain of Pæstum. These are all evidences still surviving to stimulate us to piety as a nation, and whatever people may say about individual benevolence and beneficence—and no doubt they are most necessary—yet it would be an evil day, I maintain, for England,

when she was to cease to show her Christianity as a nation. My Christian friends, as you recognize that sentiment by your applause, let me place before you some other evidence thereof. Why, when we take our stand, my Lord Archbishop, beneath the magnificent rock of the Acropolis, and admire the stately Parthenon, what do you see there but the evidence even in heathen lands of the feeling that a nation cannot prosper without national piety? What is the Parthenon but a monument of the gratitude of the Athenian Republic in consequence of the victories gained over the invading forces of Persia? What, my Lord, is the Parthenon but a monument of national piety? and that earlier fabric at the root of the Acropolis on its western side, the Temple of Theseus, still exists, as it were, to preach to us a sermon on national piety. This truth meets us elsewhere on the soil of Greece. You see it in those two beautiful fabrics, still beautiful in their ruins, amongst the lentisks and arbutus of Rhamnus; you see it in that beautiful Doric fane of Ægina, and in those white marble columns which crown the promontory of Sunium. Yet more: those middle ages that some of us are prone to disparage as if they had no good in them, may be our teachers here. That great Florentine Republic, when they had gained a victory over their foes, promulgated an edict which deserves to be written in letters of gold, and proclaimed by the erection of a Cathedral which Brunelleschi built and which Michael Angelo envied and admired, and which was, so to speak, the parent of St. Peter's at Rome, that they considered national victories were entitled to national thankofferings, and offerings of a national homage to Him who is the Arbiter of the destinies of nations, to Him who is the Lord of battles as well as the Prince of Peace. Those days, my Lord, have passed from England; I fear they never will return. We have had our victories in the Crimea, we have crushed Mutinies in India, and we have liberated captives in Abyssinia; but where are our national thankofferings? where is there any thankoffering from the nation's heart manifesting itself by the nation's acts? My Lord, what is the moral from all this? The moral surely is, that we should redouble our private energies, that we should redouble our private liberality. And if we look back from this year, 1868, to the year 1818, and then look forward to the

jubilee which is to come fifty years hence, I do maintain that it is impossible to believe that the Church of England can survive as a National Establishment, unless we show far more zeal by our private liberality, and do much more than we are doing at the present time to develope the spiritual vitality of the Church. The Church does not exist for the Establishment, but the Estament exists for the Church. My Lord Archbishop, we must not sacrifice our spiritual essence to our mere temporal accidents, we must not sacrifice the spiritual essence of our Church to the temporal accidents of our Establishment. If our Establishment is to subsist, it must be by showing far more energy, especially in our great towns, first by the living Church—and by the living Church I mean, first of all, by founding additional Bishopries in all our great towns and cities, by endowing additional clergy in all our great towns and cities—and by founding additional churches for Bishops to hold confirmations, ay, and to hold Synods in, if need be, and that the Clergy may there preach evangelical truth with apostolic order and catholic love. My Lord Archbishop, we were told in the year 1853 by Mr. Horace Mann—and I cannot therefore indulge in that Utopian dream which some of us seemed to be entranced in, as if we were living in a golden age,—we were told in 1853 that, taking into consideration all the buildings in which our Nonconformist brethren meet together, taking them all together, as well as the churches, that we required more than a million and a half of additional sittings. And what was the most remarkable thing was this, that eighty per cent. of those additional sittings were required for that very population which is now about to receive additional political power, I mean our great towns. Eighty per cent. of this million and a half, Mr. Horace Mann told us, is now needed for our great towns, yes, a million and a half—as many as this Society has assisted in producing in the course of fifty years. Remember another fact. In the year 1835, by what is called the Tithe Commutation Act, the endowments of the Church of England were stereotyped and crystalized. The produce of the soil at that particular time was made the limit of the produce at all time, and the land in cultivation at that time was to become the limit of cultivation in all future time; and therefore the Church of England is the

only body that holds property in the country which cannot participate in the advantages arising from machinery, additional skill in arts and manufactures, and improvement in agriculture, all which things are gifts and graces of Providence to man; and so Almighty God and the poor have been excluded from any participation in God's good boons to the country. Recollect also another fact: when about the same time the property of our Cathedral Churches was handed over to the Ecclesiastical Commission, we were told the State would come forward, and if the Church surrendered its revenues to be manipulated by Parliament, Parliament would supplement what was wanting. That was said at the time by the Duke of Wellington and Sir Robert Peel, but that, like many other promises, has vanished away. Now look at another fact; we have just been told that Church-rates are doomed. I trust they are not doomed. I trust that we are not going to sanction what I can call no less than an anti-Christian measure, for it is to deprive Christ and His poor of an endowment of not less than a quarter of a million a year, which for nine hundred years they have possessed in England. If we are to surrender this, which is not ours to surrender, but which belongs to Christ and the poor, we must expect as a nation to forfeit His blessing. The root of the evils which I have now enumerated is not in the civil power, but it is in our own unhappy divisions, and in our own want of zeal, faith, and courage. The signs of the times show us that unless we arise and exert more energy than we have hitherto done in supporting by our own voluntary efforts such Christian institutions as this Society, which was deprived by one fell swoop in 1851 of 10,000*l.* a year, so that now its income is less than that of some of my private friends whom I see around me, less than that of many private gentlemen of England, and less than the incomes of most of the nobles of the land,—I say, when we see such symptons of our own lukewarmness, surely we cannot doubt that if we do not quicken our steps, if we do not show more energy, if we do not show more faith in the vital principles of our Church by planting her in all her integrity in the great towns and cities of our land, we must fall as an Establishment.

Mr. J. G. Hubbard, M.P.—My Lord Archbishop, Ladies

and Gentlemen, it cannot but be considered a most significant fact that the jubilee of this great Society should be coeval with an event of such vast political and religious importance. It cannot but be interesting to mark the great transition in popular feeling, and in the position of the State towards the Church, which is disclosed in the short statement which has been read to-day. In that statement the first fact of magnitude which strikes the eye is this, that at the very outset of this Society a great national donation of a million and a half sterling was made towards the erection of new churches, and now the last great national act, the one not yet complete, the one deprecated by my very reverend friend who has just spoken, but one of which the result is, I imagine, hardly doubtful, the Act entitled an Act for the Abolition of Compulsory Church-rates, is, I believe, pending its accomplishment in the House of Lords. I do not wish to over-rate the importance or the result of that Act, but it is distinctly this—an Act of the Imperial Legislature which takes from the position of Church-rates their former national and legal status. That is its political significance, and an Act short of this would not have satisfied those stirring bodies of Nonconformists who now for many years have been clamouring for the abolition of Church-rates. But, my Lord Archbishop, let me say a word to comfort those who would draw too disastrous a consequence from the enactment of that measure. Church-rates have always been practically voluntary. There is no parish in which you could enforce a Church-rate unless the parish wished it, and the circumstances are very rare under which an individual determined not to pay could be compelled to pay a Church-rate. Now this measure, taken at its worst, means this—and it is a result to which the accomplished author of the measure gave his own energetic and significant interpretation—that it shall perpetuate the name, the use, and the utility of the old Church-rate; that is to say, that in any and every parish in which the olden mind remains, the mind to give of their substance, according to their means, for the repair and maintenance of their parish churches, that system shall be carried out as it was before, only that in no case can any compulsory means be taken for enforcing it upon an individual. However, I do not conceal from myself, nor would I conceal

from this meeting, that if that measure passes it does place this Society in a very different, and, in some respects, a far more important position, because it is not merely that the passing of that measure will prevent the annual rate sufficing for the purpose of meeting the small annual disbursement which the services of the Church require, but it has a larger and, I am sorry to say, a more mischievous influence in another direction. Amongst the many advantages of the past state of law was this, that when a church, owing either to the natural effect of time, to the natural decay of matter, or in some cases to a state of chronic neglect, had fallen into such a condition of disrepair that the annual subsidy of Church-rate was insufficient to repair it, there were means provided by the Legislature under which a parish could raise a loan from the Public Works Loan Commission—a loan which they might repay by instalments in twenty years, and for which they paid but a moderate rate of interest. The operation of that power has been in many parts of the country highly useful in restoring churches which, under other circumstances, never could have been rebuilt or effectually repaired. I am exceedingly sorry to say that that exceedingly useful provision and power must terminate with the passing of the Bill which is now in your Grace's House. It is a result which I very deeply lament. I endeavoured in the House of Commons to obtain the passage of a clause which would have perpetuated that provision; and I am satisfied in my own mind that it might have been done without any infraction upon the liberties or the feelings of those who have succeeded in preventing its passage. But the moral I wish to draw from that circumstance is this, that the present year (1868) presents almost the last, or quite the last, opportunity which will be given to the different parishes of England for taking that means of restoring their dilapidated churches. I would wish, therefore, from this spot, to addresss myself to all those parishes and parish church officers in England who are in the position of having to look forward to any essential and expensive repairs, and to tell them that they must put their churches in order in the way which is now current. If they take up the matter in earnest, hold their parish meetings, determine to repair their parish churches, and come to the Public Works Loan Commission for

a loan now, they will have secured the funds by which the essential repairs may be accomplished; and for another century we may hope they may not have occasion to make so large an effort. But I fear that with the present year that very great and useful facility will entirely expire, and when it does, then obviously the Society whose cause we are now to plead will occupy a still more important and indispensable position with regard to the repairs of our parish churches; for I do not imagine that in the event of these legislative facilities failing, as I presume they will, it will be competent for those interested in the progress of Church-building, and the maintenance of our churches, to leave the parishes altogether to their own unassisted efforts. Some arrangements will have to be made which will enable them to accomplish the larger results which the neglect of years, or the efflux of time may require, and for that reason I look forward to the future action of this Society as not only important but indispensable. That again brings me to the question of funds, because I must say, in entire agreement with what has been said by other speakers, that, looking to the importance of those functions, it is pitiable to imagine that a Society with these great works before it should only have an income of 7,000*l.* a year. Why, it ought to be 70,000*l.* Really we ought to blush when we see what many of the bodies of Nonconformists in this country do with a view to the maintenance of their own religious edifices. The course which I trust this meeting and those who may be influenced by these proceedings will take, is this, not only to provide a large fund which as a Jubilee Fund may form a nucleus from which the operations of the Society may hereafter be extended, but to multiply five or ten-fold those small stereotyped subscriptions which appear hitherto to have been the legal limit of religious liberality. Really, one blushes in walking through the room underneath where there is a dinner provided for four hundred persons, upon which I dare say a thousand pounds has been spent, to think that seven such dinners will be the measure of the liberality of the Church of England towards a great Society for repairing our religious edifices. English Churchmen and English Churchwomen must take this to heart, that the work of God is not to be done by means which cost us nothing. We

must put some limit upon our personal indulgences and expenditure, and we must apply what is needful in the first instance for our duty to God and for the maintenance of His work. My Lord Archbishop, in seconding very heartily, as I do, this resolution, I express finally my trust that this meeting will not be devoid of fruits, but that your Grace's admirable exhortations and example will lead to a more energetic and a more successful action on the part of this Society than, even in its best days, it has hitherto attained.

The resolution was unanimously adopted.

The Ven. Archdeacon Hale.—My Lord Archbishop, I rise to perform a most agreeable duty, that of moving the next resolution, which is to this effect—

That the thanks of this Meeting be given to his Grace for his kindness in presiding on this occasion.

I have but a very few words to say upon this subject. I am sure you appreciate his Grace's kindness and devotion of his time not merely to this Society, but to all the other Societies connected with our churches. With respect to this particular Society, whose interests have been commended to you by his Grace the Archbishop, I have but few words to say, and those are words of sympathy and of regret that this Jubilee of the Society should not be a year of rejoicing to our Church, but a year of deepest anxiety. Little could it have been believed by the founders of the Society that in half a century their labours would be so little appreciated, and that the Society which they then established should actually be decreasing in efficiency as the year of jubilee approached. What would have been the condition of our Church now if the exertions then made had not been put forth by those noble-hearted men who endeavoured to extend and promote the utility of our Church? All this time, if our Church be unpopular, neglected by the nation, threatened by Parliament, I think we have no reason to say that we have not done our duty. Look at the immense exertions of the National Society, of this Society, and of other building Societies, and I think, while we submit in humility and in submission to the will of God, we have no reason to say that it is in punishment of our neglect that the nation have neglected us. My

Lord Archbishop, in so far as I am personally concerned, this is a year of jubilee to myself, for I have now accomplished nearly my fiftieth year of service in the Church; and I consider it to be one of the most grateful things to me that at the end of that time I am in the position to have the honour of proposing this resolution, that, as Archdeacon of London, I propose thanks to his Grace the Archbishop of Canterbury.

The Rev. Robert Gregory.—My Lord Archbishop, I am privileged to be allowed to second the proposal that has just been made. I am sure the proposition requires no words to commend it to the universal acceptance, not only of this Meeting, but of the whole English Church, for there is no one to whom, under God, we are more deeply indebted than to your Grace, for the exceedingly kind and wise way in which you preside over us, not only when we are gathered together at meetings of this kind, but at others, and all other times. Allow me to say one word with respect to the object that has gathered us here. Times of crises ought to be times of effort. Times of danger ought to be times of renewed exertion. This year certainly is a year of crises and a year of danger. I do hope that we shall all look forward, not despondingly, but anxiously and earnestly. We should all remember that we must very speedily reap the fruits of what we ourselves do. If we adhere firmly and resolutely to that pure and Apostolic branch of Christ's Church, of which we are members—if we seek to advance her interests and extend her borders diligently and to the best of our ability, we need fear no result, because we shall have a certain blessing from Him who can command the winds and the waves of men's views and men's passions and men's sympathies, as well as of the material deep.

The Chairman.—My Christian friends, let me tender to you my cordial thanks for the kindness with which you have received the resolution just proposed. It is always a gratification to me to preside over any meeting at which the interests of the Church of England can be in any way advanced. I have already stated how firmly I believe that this Society has in a very signal and eminent manner conduced to that advancement. There have been some rather gloomy expressions uttered on this occasion; but the recollection of what this Society has

done and what it has helped to do is nevertheless very cheering, and I think we may say that if we have a Society which it has pleased God so far to favour and to bless as that in less than fifty years it has built or restored three thousand churches, the favour and countenance of Almighty God have not deserted us. I only hope that we shall in some degree appreciate that gracious favour, and that in gratitude for that which He has enabled us to do we shall still go on with increased energy, and fulfil those purposes and objects for which the Society was instituted—objects which we cannot but believe are dear to the Saviour to whom we all owe so much, and to whom I hope we shall prove by our efforts this day we feel a deep debt of gratitude. The Secretary has just informed me that the Jubilee has already produced about 3,000*l*. I trust that this is merely an instalment, and that we shall reach the 10,000*l*. before long.

His Grace then pronounced the benediction, and the proceedings terminated.

The following additions have been made to the Jubilee Subscription-List since the publication of the April Number:—

	£	s.	d.
Amount already advertised	1863	10	0
The Right Hon. the Earl of Harrowby (*V. P.*)	25	0	0
The Right Hon. and Right Rev. the Lord Bishop of London (*V. P.*)	25	0	0
The Right Rev. the Lord Bishop of Winchester (*V. P.*) . . .	50	0	0
The Right Rev. the Lord Bishop of Bangor (*V. P.*)	10	0	0
The Right Rev. the Lord Bishop of Ely (*V. P.*)	25	0	0
The Right Rev. the Lord Bishop of Exeter (*V.P.*)	25	0	0
The Right Rev. the Lord Bishop of Lichfield and New Zealand (*V. P.*)	25	0	0
The Right Rev. the Lord Bishop of Lincoln (*V. P.*)	10	0	0
The Right Rev. the Lord Bishop of Oxford (*V. P.*)	10	0	0
The Right Rev. the Lord Bishop of Ripon (*V. P.*)	10	0	0
The Right Rev. the Lord Bishop of Rochester (*V. P.*)	10	0	0
The Right Rev. the Lord Bishop of St. Asaph (*V. P.*)	25	0	0

	£	s.	d.
Ainslie, Miss Anne . .	5	0	0
Alston, Miss Margaret .	1	1	0
Arnold, C. T., Esq. . .	3	0	0
A Thank-offering from M. D.	1	1	0
A Spinster Lady . . .	5	0	0

	£	s.	d.
Boulger, Rev. John . .	25	0	0
Bryer, A. B., Esq. . .	5	5	0
Brymer, John, Esq. . .	25	0	0
Burnaby, Rev. F. G.. .	10	0	0
M. A. B., per Rev. Geo. Ainslie	5	5	0
Campbell, Rev. Augustus	50	0	0
Champion, Miss . . .	20	0	0
Charrington, Edw., Esq.	10	10	0
Chelmsford, The Right Hon. Lord	10	0	0
Corrie, Rev. S. E., D.D.	5	0	0
Currey, Arthur, Esq. .	1	1	0
C. V. (*per Bank of England*)	30	0	0
Cust, Lieut.-Gen. the Hon. Sir Edward . .	10	10	0
M. C., per Rev. Geo. Ainslie	10	0	0
Devonshire, The Duke of	100	0	0
Davies, Mrs. J. Speed .	3	0	0
Daubeny, Mrs. . . .	1	0	0
Deacle, Rev. Hicks T. .	0	10	6
Digby, G. D. W., Esq. .	25	0	0
Dixon, Col.	5	0	0
Dunning, Miss, Collecting Box	1	11	0
Durell, Miss Mary V. .	50	0	0
Durell, Miss Margaret V.	50	0	0
Durell, Miss A. M. V. .	50	0	0
Durell, Miss Jane V. .	50	0	0
Duval, Mr. and Mrs. P. S.	5	0	0
Edwards, John, Esq. .	10	10	0
Evetts, Rev. J. . . .	1	0	0
Ford, Rev. Prebendary .	10	0	0
Fox, Rev. H.	5	5	0
Frere, Mrs. J. E. . . .	2	0	0
Friend, A, ...	1	1	0
Friend, A, per Rev. P. P. Fogg	5	0	0
Gibbs, W., Esq. . . .	25	0	0
Gladstone, The Rt. Hon. W. E., M.P. (*V. P.*) .	50	0	0
Haines, Alfred, Esq. . .	3	3	0
Holdich, Rev. T. P. . .	1	0	0
Hubbard, J.G., Esq., M.P.	50	0	0
Hughes, Rev. Henry H.	20	0	0
Hughes, Walter, Jun., Esq.	5	5	0
Ind, Coope, & Co. . .	10	10	0
James, Sir Walter C., Bart. (*V. P.*) . . .	20	0	0
Jamison, Miss	1	1	0
Jennings, Rev. Canon .	5	5	0
Kymer, Miss	5	0	0
Lawrie, A. J. C., Esq. .	10	0	0
Long, Miss Dorothy Tylney.	5	5	0
Mackenzie, Ven. Archd.	10	10	0
Mathews, J. H., Esq. .	5	5	0
M. D., (a Thank-offering)	1	1	0
Palmer, Rev. H. . . .	5	5	0
Phillips, W. Page, Esq..	10	10	0
Powell, F. S., Esq., M.P.	50	0	0
Powell, Miss Mary . .	10	0	0
Quick, Rev. B. H. . .	0	10	0
Randolph, Rev. J. H. .	10	10	0
Randolph, Rev. Thos. .	10	10	0
Rivington, Alex., Esq. .	1	1	0
Rivington, Francis H., Esq.	5	5	0
Salt, Miss Emma . . .	10	10	0
Sherwood, Joseph, Esq..	10	10	0
S. M. R..	5	0	0
Street, Joseph, Esq. . .	50	0	0
Thomas, Rev. W. G. .	1	1	0
Thynne, The Rev. Lord John (*V. P.*) . . .	10	10	0
Trevelyan, Miss Julia .	12	0	0
Vanzetti, Miss	0	5	0

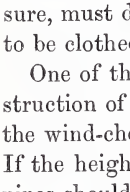
	£	s.	d.
Watson, Miss C. H. . .	5	5	0
Watson, Miss M., and Sister	5	0	0
Willis's Rooms, Collected after Meeting . . .	22	9	0
Wilson, Samuel, Esq. .	6	0	0
Wilson, Thomas, Esq. .	10	0	0
Windsor, The Right Hon. Baroness	10	10	0
Wordsworth, Ven. Archdeacon (*2nd donation*)	21	0	0

Collections and Offertories:—

	£	s.	d.
Hereford Cathedral .	22	15	8
Lincoln Cathedral .	10	3	8
Llandaff Cathedral .	6	6	6
Peterborough Cathedral	11	0	0
Wells Cathedral . .	6	17	0
Westminster Abbey .	73	12	2
In various Churches .	1743	7	5

Church Organs.

No. II. THEIR CONSTRUCTION.



FTER having determined where the Organ is to be placed in a Church, the next thing which must occupy the attention of any one wishing to produce a good architectural effect, is the form of the instrument itself, for upon that, in a great measure, must depend the construction of the case with which it is to be clothed.

One of the most important points connected with the construction of organs, both architecturally and musically, is to get the wind-chest well raised up above the heads of the choristers. If the height of the Church will admit of it, the feet of the pipes should be at least nine or ten feet from the ground, and, if possible, never less than seven feet.

The advantage of this arrangement is, that it allows the sound to travel over the heads of the singers, and makes the instrument not only much pleasanter for the choir to sing to, but it also produces a finer effect in the body of the Church; in addition to which, it gives the architect a chance of throwing something like dignity into the design for the organ-case, thus enabling him to make it group effectively with the screens, stalls, and other furniture of the chancel, and to add to the beauty and richness of the interior, instead of being, as it sometimes is, the only unsightly thing in a Church.

There are, of course, numberless instances where lack of funds will prevent an architect from suggesting a rich organ-case; but a carefully-designed and well-arranged instrument will never look out of place, even if it be made of the plainest materials. Besides, a well-designed organ can be enriched at any time, and its case completed as money comes in.

The lofty Churches on the Continent enabled the old architects and organ-builders to place their organs, if they thought well, at a very considerable elevation above the floor, and many beautiful Gothic organ-lofts are still left, though, except in comparatively few instances, the organs have disappeared. In our larger English Churches no doubt the same arrangement was common; indeed, the carved heads which used to support the organ still exist on the S. side of the nave at Wells Cathedral, and the original bosses for the brackets of the organ gallery are yet to be seen on the E. side of the S. transept of Christ Church Cathedral, Oxford.

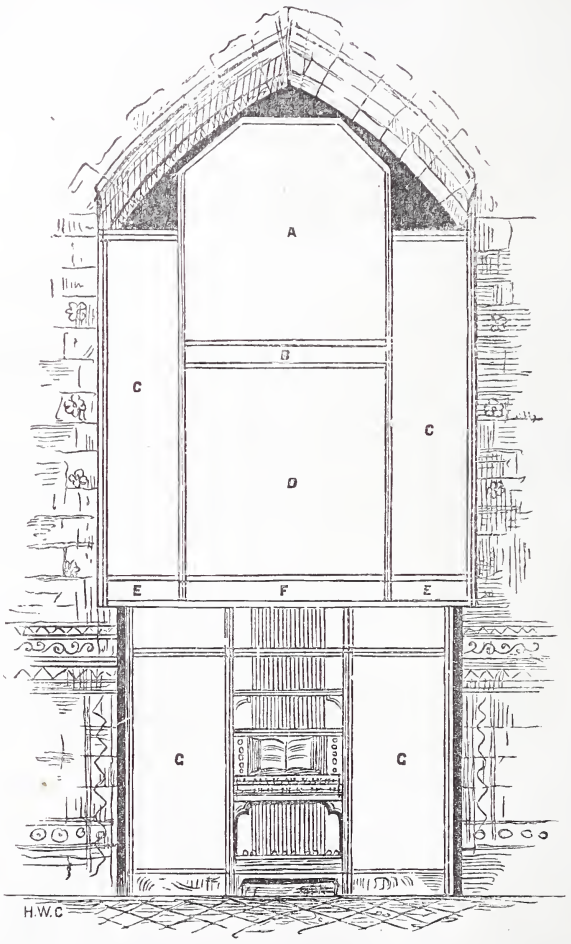
The organ at Old St. Paul's, which seems from the views to have been Gothic, stood over the stalls on the north side of the choir, but still well elevated above the singers.

In the general run of our Churches, however, there is neither width for the necessary projection of the gallery, nor sufficient height to allow the organs to be arranged in the foreign manner, so that we must be content, for the most part, to place them nearer the ground.

In constructing a Gothic, or indeed any style of organ, all the different parts should be made to show themselves well. This was almost invariably the case in old instances, though the rule is not universal, as the organ at Gonesse, near Paris (dated 1508), has a moulding below the pipes, instead of showing the wind-chest. It has, however, an awkward look, even in that very picturesque instrument.

By way of illustration, let us suppose an organ to be required for a fair-sized Church, where there is a well-constructed organ-chamber, the full height of the chancel walls. The lower part of the recess would probably be required as a vestry, for the Clergy and choir, for which purpose it would answer admirably. This chamber would most likely be floored about eight or nine feet above the ground, so as to allow height enough in the

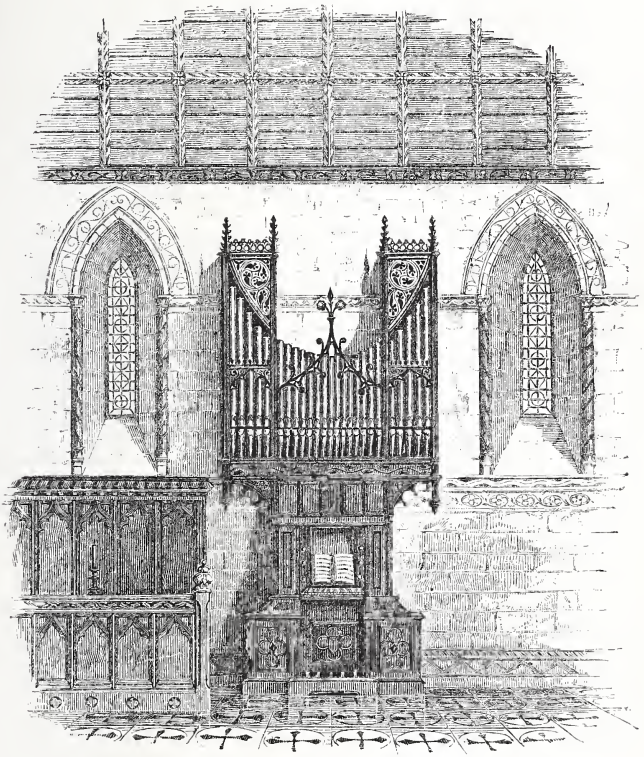
vestry; and the space above the floor would be a chamber opening into the chancel, say from sixteen to eighteen feet high. In this chamber there would be ample room for a very fine instrument, sufficient for the requirements of any Church short of cathedral scale and dignity.



(A) Swell Organ. (B) Wind Chest to Swell. (C) Pedal Organ. (D) Great Organ.
(E) Pedal Wind Chest. (F) Wind Chest. (G) Space for action.

The engraving (p. 128) shows the construction of an organ designed to suit such a position. It might contain from twelve to twenty stops, or thereabouts. The sketch will at once explain the arrangement.

In this case the organ-chamber would supply room for the bellows, as well as for the other parts of the instrument;



and it should be remembered that no well-built organ ought ever to require the bellows to be kept constantly working, even when the full chorus is in use, as they should always be made large enough to supply any wind that may be required, without difficulty.

It will be seen here that the great organ is placed immediately over the organist, while above that is the swell organ. On each side of the instrument the pedal pipes are arranged on two wind-chests.

This plan is a very useful one, as it secures the pedal pipes being distinctly heard in the Church,—a very important thing,—

particularly when Bourdons are used instead of the more powerful open sixteen-feet pipes. In this stage the plan of the organ would be ready to be placed in the hands of the architect, to receive its ornamental woodwork; though he would, of course, have arranged the form of the instrument previously, and the

curves of the pipes, so as to suit the requirements of the Church for which he was designing.

The details of the case should be made to harmonize in style with the rest of the fittings of the chancel, so that the whole might form one well-considered scheme of architectural decoration.

In still larger instruments the same principle has only to be applied to insure a fine effect. In Churches where want of room, or any other cause, makes it necessary that the instrument should be placed against the wall of the chancel itself, some modification of the well-known "Scudamore Organ" would generally be found satisfactory, care being taken to allow sufficient space to admit of the bellows being large enough to secure a thoroughly good and steady supply of wind.

Where an organ is intended to hang over at the sides in the usual mediæval manner, and when room cannot be obtained behind, it will be found a good arrangement to allow the lower part of the case containing the bellows to project a little on each side also.

A small organ constructed on this plan, suitable for a village Church, is shown in the accompanying engraving (p. 129).

When the architect does not intend using the common Gothic form alluded to, this plan of gaining extra bellows-room need not, of course, be adopted, as the base of the organ would usually, under such circumstances, supply all the space required.

F. H. S.

CHORAL SERVICE IN WESTMINSTER ABBEY.—The attainment by the Incorporated Church Building Society of its Jubilee was celebrated on the afternoon of Ascension Day by a Festival Service in the nave of Westminster Abbey. The congregation was very large. Prayers were intoned by the Rev. S. Flood Jones, and the Lessons read by the Rev. Lord John Thynne. The musical arrangements were:—Suffrages, Tallis; Proper Psalms (24, 47, 108), Havergal; *Magnificat* and *Nunc Dimittis*, Turle in D; Anthem, "Lift up your heads," Handel. The Dean of Westminster preached a most impressive Sermon from the song of the entry of the ark into Jerusalem (Psalm xxiv. 7, 8, 10), which he brought well to bear upon the special occasion of the Service. After the Sermon the Hallelujah Chorus was sung. The collection amounted to 105*l.*; in this sum was included 32*l.* special Donations.

Fiftieth Annual Report of the Incorporated Church Building Society.

1st APRIL, 1867, to 31st MARCH, 1868.

THE Committee while presenting their Fiftieth Annual Report of the operations of the Society, recognize with satisfaction, and with deep thankfulness to Almighty God, the attainment of its year of Jubilee.

Instituted on the 6th of February 1818, the Society has been permitted to minister during half a century as one of the handmaids of the Church, maintaining a course of practical utility, and encouraging, by its own contributions, the permanent investment of a portion of the wealth of the country for the support and perpetual advancement of true religion.

It began its labours under many disadvantages. Although the inadequate provision of Church accommodation, as compared with the rapidly increasing numbers of the population, had forced itself on the attention of thoughtful and observant persons, the public in general were not prepared to contribute from their private and individual resources the large sums indispensably required for Church-building and Church-enlargement. Neither the principles of Church-building, nor their economical application, were at that time understood as they are now; many legal restrictions which have since been removed or mitigated, proved serious obstacles in the way of zealous churchmen; and, above all, the prospect of being able to make independent provision by endowment for the maintenance of Incumbents seemed hopeless.

Yet, notwithstanding such serious discouragements, the founders of the Society determined to proceed in a spirit of faith and dependence on the Divine blessing; and were re-

warded by results which must be gratifying to every sincerely attached member of the Church. The Parliamentary Grants of 1,500,000*l.* for building New Churches relieved them, during the early part of their career, from the more burdensome portion of their undertaking. The adoption, in 1828, of Royal Letter Collections opened a large and fruitful source of revenue; and, being continued for some years, contributed most materially to increase the funds of the Society; while the reaction from the general depression among churchmen, consequent upon the political agitation of 1831 and 1832, gave a new impetus to Church-building, and led to the formation of many Diocesan Societies for Church-extension, either in connexion with, or independent of, the Incorporated Society.

The general result may be told in few words. During the fifty years of its existence the Society has received 755,168*l.* sterling, viz. 257,969*l.* from Royal Letter Collections, and 497,199*l.* from other sources. With these funds at its command, it has made grants to 5,303 places in England and Wales (viz. towards the erection of 1,461 New Churches, rebuilding 889, and enlarging and restoring, &c., 2,953, at an estimated cost on the part of the public of 6,262,906*l.*), thus aiding in the provision of 1,402,587 additional sittings, of which about four-fifths are free.

But, while calling upon the friends of Church-extension to rejoice with them on account of the good which has been accomplished during the past, the Committee cannot look forward to the future, under the present circumstances of the Society, without some feeling of anxiety, nor without an earnest desire that this occasion for thankfulness may prove a source of practical benefit to the cause which they advocate. With this view a Sub-Committee was appointed in the course of the last Session to take measures for promoting the pecuniary success of the Jubilee. Under their auspices, a general appeal has been circulated among the Clergy of England and Wales to give Sermons with Collections on behalf of the Society; the Deans and Chapters of the several Cathedrals have been applied to for the use of the Cathedrals for a Special Service; and an appeal to the Lay-members of the Church is in course of circulation. In order to support these applications, the Committee have

much gratification in stating that the following recommendatory letter has been subscribed by the entire Episcopate of England and Wales:—

November, 1867.

"We, the undersigned Archbishops and Bishops of England and Wales, desire strongly to recommend to the liberal support of the Members of the Church, both Clerical and Lay, the cause of the Incorporated Church Building Society, on the occasion of its approaching Jubilee.

"Looking at the value of its past services to every Diocese in England and Wales, and having regard to its capacity for future usefulness to an ever-increasing population, we should view the discontinuance or the feeble maintenance of the Society with very great regret.

"We trust, therefore, that this, the only General Church Building Society which the Church of England possesses, will, through abundant thankofferings for past success, be enabled to date from its year of Jubilee a renewed period of active and beneficial service, and be for many years the honoured instrument of promoting, throughout the land, the increase and improvement of our Houses of Worship, to the honour and glory of Almighty God.

"C. T. CANTUAR.	W. K. SARUM.
W. EBOR.	AUCKLAND BATH & WELLS.
A. C. LONDON.	R. RIPON.
C. DUNELM.	JOHN T. NORWICH.
C. WINTON.	J. C. BANGOR.
H. EXETER.	SAMUEL CARLISLE.
C. ST. DAVID'S.	H. WORCESTER.
A. T. CICESTR.	C. J. GLOUC. AND BRISTOL.
S. OXON.	E. H. ELY.
THOS. VOWLER S. ASAPH.	S. PETERBOROUGH.
J. P. MANCHESTER.	W. CHESTER.
R. D. HEREFORD.	T. L. ROCHESTER.
A. LLANDAFF.	HORACE SODOR AND MAN.
J. LINCOLN.	G. A. LICHFIELD."

Special Pastoral Letters to the Clergy of their Dioceses have also been issued by several of the Bishops, whilst others have enforced the Society's claims through the medium of their Visitation Charges.

The Committee proceed to review the proceedings of the year just past.

It is with deep regret that they record, in the order in which they occurred, the deaths of two members of their body. The first is that of Sir Thomas Phillips, Q.C., who died on May 26th, 1867, two days after the meeting of this Society's Annual General Court. Sir Thomas Phillips was a frequent and very energetic attendant whenever the business of the Society called for his presence, and more particularly were his services appreciated as the recognized Chairman of its Finance Committee; and at the first Meeting of this Committee after his death a resolution was passed in reference to the severe loss which had been sustained, recording his keen discernment in matters of finance, his accurate knowledge of law, his soundness of judgment, and exceeding kindness of heart[1].

One of the Vice-Presidents of the Society has likewise been removed—the kind and venerable and universally beloved Bishop Lonsdale of Lichfield. Although the overwhelming duties of his diocese and his great age had not of late allowed of his Lordship's frequent attendance at the Board, as in former years, still he attended whenever opportunity permitted, or when his cherished counsel was peculiarly needed, and was always present at the Society's Annual General Court and Public Meetings, ever heartily intent on furthering, both by example and speech, the holy work for the advancement of which this Society was established[1].

The following are the Financial Condition and Operations of the Society, during the past year.

Finance.—1. *Church Building, Enlargement, and Repair.* The Treasurer's Statement of Receipts and Payments is an-

[1] A Biographical Sketch of Sir Thomas Phillips, with a copy of the above Resolution, appeared in the Church Builder for July, 1867, Vol. VI. p. 119; and of Bishop Lonsdale in Vol. VII., January, 1868, p. 7.

nexed. From this it will be seen that the Society's ordinary Receipts during the year just elapsed have been by

	£	s.	d.
Donations	1,396	19	0
Annual Subscriptions	1,181	8	0
Diocesan and District Associations .	1,493	7	0
Parochial and other Collections . . .	1,282	5	4
Legacies	1,792	14	5
Dividends and Interest	1,275	17	5
Making a total of	£8,422	11	2

Amongst the Donations are the following :—

Rev. F. Reade, 100*l.*; D., 100*l.*; Sheffield Neave, Esq., 50*l.*; Miss Trevelyan, 20*l.*; D. M., 20*l.*; The Venerable Lord Saye and Sele, 15*l.*; Money Wigram, Esq., 10*l.*

2 & 3. *Funds for Free Churches, and for School Churches and Mission Houses.* These Funds have remained nearly stationary. With respect to the former, no additions have been made, nor any applications for aid received. The balance is, therefore, the same as last year, 2*l.* 3*s.* 6*d.* The Receipts towards the Special Fund for School Churches have been 23*l.* 2*s.* 9*d.*, and the amount of Grants voted 10*l.*

4. *Repair Funds.* There is a large increase in the amount held by the Society in Trust for the Repairs of Churches. The total amount of these Funds is 42,249*l.* In March, 1867, it was 38,524*l.*

Work.—I. *Operations in* 1867-8.

The number of applications entertained during the past year was 127, and the total amount granted was 6,705*l.* And this sum will have supplemented local and other resources to the estimated amount of 261,680*l.* towards works providing increased Church accommodation for 25,913 persons, inclusive of 4,075 children.

The works to which the above-mentioned grants were contri-

buted, the number of places aided, and the amount of the sums granted, were as follows:—

	No. of Places.	Amount Granted.
1. New Churches	31	£3,405
2. Churches Rebuilt, with Enlargement and Improvement . .	23	1,045
3. Churches Repaired, Enlarged, and made more suitable for Public Worship	72	2,255
Places and Amounts	126	£6,705

The total number of inhabitants in the places thus aided was 319,075, which, being divided, shows of the

1. Manufacturing, Mining, and Town classes 239,891
2. Agricultural 79,184

In respect of Grants made in former years, the sum of 6,365*l.* has been paid since the 31st March, 1867, and of outstanding Grants there now remains to be paid 22,472*l.* so soon as the works are completed.

The Committee append to this Report, as usual, Tables showing the amount of Grants made to the several Dioceses of England and Wales during the past fifty years; and the names of places containing 2,000 inhabitants and upwards aided during the past year, and of places for which Church Repair Funds have been entrusted to the Society during the same period. And in concluding this portion of their Report, they proceed to detail shortly the nature of some of the cases which have been before them during the past year, and to which they have made Grants.

The Dioceses which these details concern are London, Durham, Winchester, Manchester, Rochester, St. Asaph, and Worcester.

The first five are cases of Church-building.

A District five miles long containing a pit population of 2,500, besides agricultural labourers and others, making a total of nearly 4,000 with no Church. The great employers of labour non-resident and ill-disposed to assist in such undertakings, and the people themselves unable to do so. Deficiency in Funds 360*l.* out of 1,760*l.*, the estimated cost of the new Church.

A Parish containing 20,000 inhabitants, with Church room for 1,216 persons. The new District proposed would comprise a manufacturing population of 6,000 and upwards at the worst part. No chance of any religious instruction being provided except by the Church of England. Deficiency in Funds 780*l.* out of 4,280*l.*

A Manufacturing Parish containing 17,000 persons, and rapidly increasing to 25,000, with Church room for 1,320 of that number. Deficiency 446*l.* out of 3,670*l.*

A population of 7,000, nearly all being of the labouring class, and many of the poorest description, as hawkers, costermongers, and vagrants. No School. Deficiency in Funds 4,371*l.* out of 8,263*l.*

An Out-lying District, containing an agricultural and mining population of 2,000, many living more than two miles from any Church; the numbers rapidly increasing, from the contiguity of the District to a railway, and large works of various kinds. The landed proprietors Roman Catholics. Deficiency in Funds 965*l.* out of 3,065*l.*

A District, consisting five years ago of green fields, now comprising a population of upwards of 5,000 which is expected ere long to increase to 13,000. The only place of worship a Baptist Chapel. Deficiency in Funds 1,000*l.*; outlay 7,000*l.*

The following are cases of improved arrangement of sittings with Repairs, or Rebuilding with improved arrangement.

A Town Church requiring thorough repairs to roof and walls, with inconveniently arranged pews, many ten feet square, and only occupied by two persons, owing to claims of private right; those in the nave mostly claimed as private property; with pewed galleries chiefly also claimed as private property. The whole to be thrown open and restored as Free under the new arrangement. Deficiency in Funds 1,700*l.* out of 4,300*l.*

A Church in an Agricultural Parish, built A.D. 1100, now in such a state of decay, as to require to be rebuilt, and the materials so bad that none can be used. The owner of the Parish, and the chief of the farmers, Roman Catholics. Deficiency in Funds 415*l.* out of 1,050*l.*

A Church in an Agricultural Parish in a most dilapidated state, the nearest Clergyman five miles off; the people almost all poor. Deficiency in Funds 1,590*l.* out of 2,380*l.*

A population of 7,000, with a poor red-brick building most inconveniently arranged for a Church, with square pews and much room lost; kneeling in the existing Free Seats impossible, and every thing about the Church of the commonest kind. Deficiency in Funds for Rebuilding on a new site 1,000*l.* out of 12,500*l.*

During the past year the Committee have made Grants to places in every Diocese in England and Wales, except those of Carlisle and Sodor and Man, from which no applications were received. The Dioceses to which the greatest number of Grants were made were those of Lincoln and London.

A careful estimate of the share which the Society has had in the whole work of Church-extension in England and Wales, for the fifty years of its existence, makes it appear that of every seven Churches built or rebuilt during that time five have been aided by the Society.

The demands upon its Funds are not likely to decrease. Being the central Incorporated Society for promoting Church-extension, applications for aid will continue to come to it from all parts of the country; and as the spirit of Church-extension spreads, so the claims upon this Society are sure to be multiplied.

At their Meeting in February last, the Committee received a Deputation from the London Free and Open Church Association, which was introduced by Mr. Robert Dimsdale, M.P. The Deputation having presented a Memorial, it was referred to a Sub-Committee, who were instructed to consider the suggestions made by the Deputation, and to report whether it is desirable to alter the Laws and Regulations of the Society in order to carry out the objects of the Memorial.

Looking at the length of time the Society has been in existence, its national character, and the extent of its operations, the support which it receives from the public is miserably small and quite inadequate to meet the opportunities of usefulness which are presented to it. Although it assists in five-sevenths of the total amount of Church-extension in the kingdom, its annual income from Subscriptions, Donations, Legacies, and Collections, is less than 7,000*l*.

There is still an immense amount of spiritual destitution to be relieved. There has been a vast increase in the wealth of the country, quite sufficient out of its superfluity to supply the increased demands for spiritual objects. This Society is the one general agent for promoting a good work, upon the success of which the highest interests of millions and of the country itself largely depend. It has carried on this work for fifty years, it is the venerable parent of the Diocesan Church

Building Societies, which are similarly engaged; and now it is making its Jubilee Appeal in the confident hope that its past services will be recognized as a guarantee for its future vigour and activity, and will enlist the sympathy and obtain the support of those, to whom the cause of the Church is dear, as a means of promoting the glory of God and the salvation of men.

Tables referred to in the preceding Report.

I. Table showing the total Amount of Grants voted to the several Dioceses of England and Wales during the past 50 years.

DIOCESE.	No. of Places aided.	Amount of Grants to 1867-8 inclusive. £
Canterbury	143	19,280
York	163	22,903
London	124	32,907
Durham	176	25,596
Winchester	304	47,782
Bangor	100	9,208
Bath and Wells	219	27,069
Carlisle	58	6,195
Chester	113	19,775
Chichester	140	18,636
Ely	146	14,415
Exeter	243	32,498
Gloucester and Bristol	189	27,446
Hereford	135	12,045
Lichfield	320	53,834
Lincoln	177	21,575
Llandaff	117	16,018
Manchester	142	34,027
Norwich	196	14,465
Oxford	296	31,641
Peterborough	155	17,100
Ripon	195	38,177
Rochester	273	39,857
Salisbury	254	28,542
St. Asaph	98	13,132
St. David's	204	21,054
Worcester	169	29,255
Sodor and Man	6	1,250

II.—Table showing the Places containing 2,000 inhabitants and upwards aided during the year 1867-8, and the Dioceses.

Places.	Dioceses.	Population.	Remarks.
Birmingham, St. Anne	Worcester	6,060	No Church.
Birmingham, St. Gabriel	Worcester	5,200	,,
Birmingham, St. Nicholas	Worcester	6,000	,,
Brentford	London	7,000	2 Churches.
Coventry, All Saints	Worcester	4,560	,,
Coventry, All Souls	Worcester	4,536	,,
Everton, St. Saviour, Walton-on-the-Hill	Chester	5,000	,,
Falsgrove (Scarborough)	York	14,056	,,
Fulham, St. James	London	12,000	1 Church.
Greenfield (Holywell)	St. Asaph	6,496	,,
Haggerston, St. Columba	London	7,000	No Church.
Haggerston, St. Chad	London	7,000	,,
Helsby (Frodsham)	Chester	5,890	1 Church.
Hereford, St. James	Hereford	2,000	No Church.
Killingworth (Long Benton)	Durham	3,800	1 Church.
Islington, St. John	London	5,500	No Church.
Low Moor (Clitheroe)	Manchester	4,105	1 Church.
New England (Peterborough, St. Mark's)	Peterboro'	2,500	No Church.
Perry Street (Northfleet)	Rochester	5,600	2 Churches.
Saint John (St. George-in-the-East)	London	6,000	No Church.
Southampton, St. Matthew	Winchester	3,000	,,
Towlaw (Thornley)	Durham	4,000	1 Church.
Westgate (Weardale)	Durham	3,500	,,
Windhill (Calverley)	Ripon	5,000	No Church.

III. Table showing Places for which Repair Funds have been received during the year 1867-8, and Dioceses.

Aldwarke (Alne)	York.
Altrincham (Bowden)	Chester.

Baldhu	Exeter.
Baguley	Chester.
Bilston, St. Luke	Lichfield.
Birkenhead, St. Peter	Chester.
Cardiff, All Saints	Llandaff.
Cheltenham, St. Peter	Gloucester and Bristol.
Gipsey Hill, Christ Church	Winchester.
Hanney	Oxford.
Kidbrooke, Charlton	Rochester.
Kensington, St. Peter	London.
Lane End	Oxford.
Leeds, St. Philip	Ripon.
Liverpool, St. Timothy	Chester.
Liversedge, Christ Church	Ripon.
Lyncombe, St. Luke	Bath and Wells.
Milton (Gillingham)	Salisbury.
New Ferry, St. Mark	Chester.
Poole, Christ Church	Salisbury.
Southwell, Trinity Church	Lincoln.
Sparkbrook (Aston)	Worcester.
Stancliffe (Batley)	Ripon.
Tynemouth, St. Peter	Durham.

Bishop of London's Fund.—On Tuesday, June 16th, a Special Service for the Bishop of London's Fund was held at Westminster Abbey. The principal object of this Anniversary Service has been to collect together in a kind of re-union the Clergy and Lay Agents supported by the Fund, the Officers of Local Associations, and other persons specially interested in promoting its work. A large congregation assembled on the occasion, many of whom remained for the Holy Communion. The Choir was specially supplemented by additional singers from St. Paul's, the Temple, and elsewhere, and Purcell's Anthem from the 122nd Psalm, "I was glad," &c., the Old Hundredth Psalm, and Handel's Hallelujah Chorus were very effectively rendered. The Archbishop of Canterbury preached the Sermon from Proverbs xiv. 34, "Righteousness exalteth a nation," and the collection at the Offertory amounted to £275 7*s.* 4*d.* This amount includes a sixth donation of £200 from the Dean of Westminster, who has thus, since the institution of the Bishop's Fund in 1863, contributed to it in all £1,200.

Grants

In aid of Church Building, &c., made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At Meetings held at the Society's House, 7, Whitehall, on April 20th, May 18th, and June 15th (the Chair was taken at the two first Meetings by the Right Hon. the Earl of Romney, and at the June Meeting by His Grace the Archbishop of Canterbury), grants of money, amounting to 2,645*l.*, were made in behalf of the following objects:—

Building new Churches at Bethnal Green, St, Mark; Caersws, in the Parish of Llanwnog, near Shrewsbury; Gateshead, Christ Church; Holbeach (an extensive Parish in Lincolnshire), two Churches; Holmside, in the Parish of Lanchester, Durham; Hunslet Moor, St. Silas, Parish of Leeds; Jarrow, Christ Church, Durham; Millwall, St. Luke, Parish of Poplar; Monkwearmouth, St. Bede; North Ormesby, near Middlesborough; Windsor, St. Nathaniel, in the Parish of Walton-on-the-Hill, Liverpool; and Wisbeach, St. Augustine.

Rebuilding the Churches at Chipstable, near Wiveliscombe, Somerset; Egglestone, near Darlington; Fylingdales, near Whitby; Habrough, near Ulceby, Lincoln; Kenarth, Carmarthen; Little Ellingham, near Attleborough; Llandeusant, near Holyhead; Merthyr Cynog, near Carmarthen; Saint Levan, near Penzance; Taf Vechan, near Talybont, Brecon; and West Lulworth, near Wareham, Dorset.

Enlarging or otherwise increasing the Accommodation in the Churches at Alford, Lincoln; Alfreton, Derby; Bampton, near Faringdon; Beaconsfield, Bucks; Butcombe, near Wrington, Somerset; Chipping Sodbury, Gloucester; Dewsall, near Hereford; East Barkwith, near Wragby; East Barnet, Herts; Eaton Socon, near St. Neot's, Hunts; Hannington, near Northampton; Heapham, near Gainsborough; Huckinge, near Sittingbourne; Kilmington, near Bath; Lillingstone Dayrell, near Buckingham; Linslade, near Leighton Buzzard; Long Eaton, near Nottingham; Maidstone, St. Philip; Middleton Stoney, near Bicester, Oxon; Minster, near Boscastle, Cornwall; Munslow, near Church Stretton, Salop; Oldhurst, near St. Ive's, Huntingdon; Plumstead, St. Nicholas, Woolwich; Sempringham, near Folkingham, Lincoln; Shadoxhurst, near Ashford, Kent; Shaugh, near Plymouth; Sidford, near Sidmouth; Sopley, near Ringwood, Hants; St. Nighton, Cornwall; Staple, near Wingham, Kent; Sturry, near Canterbury; Warwick, near Carlisle; Wimbledon, Holy Trinity; and Winford, near Bristol.

Grants formerly made towards Building the Churches at Derwent, Parish of Hathersage, near Sheffield; and Haggerstone, St. Columba; rebuilding the Church at South Huish, near Kingsbridge, Devon; enlarging, &c., the

Churches at Broadwood Kelly, near Barnstaple; Mursley, near Winslow, Bucks; and St. Wendron, near Penzance, were each increased.

Grants of money were made from the School, Church, and Mission House Fund towards building School Churches at Church Bridge, Parish of Cannock, Stafford; Lamborne, Berks; and an additional grant to Kennington, St. John's, Mission School.

The Society likewise accepted the Trust of money as Repair Funds for the new Churches at Croydon, St. Andrew; Bledlow Ridge, Bucks; Savernake Forest, St. Katharine, Wilts; Southsea, St. Simon, Hants; SS. Philip and James, Chapmanslade, Wilts; and St. Paul's Church, North Shore, Walton-on-the-Hill, Liverpool.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

*** The letter *O* denotes Offertory; *S*, Sermon; *M*, Meeting; *A*, Association.

Diocese of Canterbury.

Mar.	10	Maidstone, Holy Trinity ..... *S*	£6	6	9
April	7	Ditton ..... *A*	3	2	0
	29	Canterbury, Diocesan *A*	181	15	10
May	13	East Malling, Parish Church ..... *S*	5	13	5
		,, Chapel of Ease ..... *S*	1	12	0

York.

Mar.	5	Middleton-on-the-Wolds... *S*	3	11	1
	5	Boynton ..... *S*	1	2	3
	19	Bilton ..... *S*	13	17	5

London.

April	3	Grosvenor Chapel, South Audley Street *S*	59	2	9
	8	Collecting Box, per Miss Dunning	1	11	0
	14	Pimlico, St. Barnabas *O*	10	11	9
	15	,, St. Gabriel's *S*	21	18	4
	27	Cheapside, St. Lawrence Jewry ..... *O*	11	15	0
	27	Wimbledon, St. Mary's *S*	20	17	2
	27	,, Christ Church *S*	22	5	10
	27	,, Holy Trinity *S*	4	0	4
	27	,, Lecture Hall *O*	0	6	1
	28	Willis's Rooms ..... *M*	22	9	0
May	21	Westminster Abbey... *S*	73	12	2

Durham.

April	28	Whitfield ..... *S*	70	11	0
	28	Coxhoe ..... *S*	1	9	0
May	2	Bishop Auckland, St. Andrew's ..... *S*	1	3	9
	2	,, St. Anne's Chapel ..... *S*	9	5	8
	6	Chatton ..... *S*	2	16	7½

Winchester.

Mar.	4	Millbrook ..... *A*	£3	15	6
	10	Cheam ..... *S*	20	12	9
	24	Winchester, Christ Church ..... *S*	3	6	0
April	1	Crondall, All Saints... *S*	2	11	6
	2	Seale ..... *S*	4	5	9
	28	Botley ..... *S*	2	1	0
May	12	Vauxhall, St. Peter's *S*	3	3	0
	12	West Cowes, Holy Trinity ..... *O*	5	0	0
	30	Yarmouth ..... *S*	3	0	1

Bangor.

Bath and Wells.

Mar.	18	Bath and Wells Diocesan ..... *A*	149	8	9
	31	Ruishton ..... *S*	1	0	1
May	1	Timsbury ..... *S*	5	0	10
	30	Wells Cathedral ..... *S*	6	17	0

Carlisle.

Mar.	6	Walney Island ..... *O*	0	10	0

Chester.

Mar.	6	Walton Breek, Holy Trinity ..... *O*	13	4	6
	24	Bebbington ..... *A*	16	12	5
April	16	Stanley, St. Anne's ... *S*	18	8	0

Chichester.

April	16	Cocking ..... *S*	1	10	6
	27	Brighton, St. Mary's Chapel ..... *S*	18	17	3
	30	Chichester Diocesan *A*	36	9	0

Ely.

Mar.	31	Cambridge ..... *A*	110	0	0
	28	Whipsnade ..... *S*	2	8	3

Exeter.

Mar.	14	Exeter Diocesan ...*A*	£72	6	0
	19	Yealmpton.....*S*	1	4	0
April	21	Bridestowe.....*S*	0	15	10
	22	Filleigh .....*S*	2	5	4
	22	,, additional ...*O*	1	0	0
	27	Ruan-Lanihorne .....*S*	1	3	6

Gloucester and Bristol.

Mar.	25	Bristol and Clifton ...*A*	4	10	3
April	16	New Swindon .....*S*	1	10	0

Hereford.

Mar.	14	Hereford Diocesan ...*A*	39	13	10
April	1	Ludlow .....*S*	11	8	3
	7	Ledbury .....*S*	1	10	11
	7	Hatfield .....*S*	0	9	3
	7	Grendon Bishop .....*S*	0	16	3
	9	Chirbury.....*O*	2	1	0
	9	Frome Bishop .....*S*	0	15	8
	9	Fromeshill, St. Matthew.....*S*	1	2	1
	14	Oldbury .....*S*	3	0	0
	14	Dormington .....*S*	0	13	0
	14	Bartestree .....*S*	0	5	3
	15	Broseley .....*S*	3	14	3
	15	Munslow.....*S*	2	14	0
	15	Stanton Lacy.....*S*	1	15	0
	15	Cainham.....*S*	0	13	3
	15	Linton Ross .....*S*	0	10	0
	15	Fawley Chapel .....*S*	0	10	10
	16	Clunbury .....*S*	3	12	3
	16	Hereford Cathedral ...*S*	22	15	8
	16	Holmer .....*S*	1	12	9
	16	Pipe and Lyde .....*S*	1	2	2
	17	Eardisland.....*S*	1	6	6
	18	Abdon .....*S*	1	10	0
	20	Kinnersley .....*S*	1	17	0
	28	Little Birch .....*S*	0	19	2
	28	Aconbury .....*S*	1	3	8
	28	North Cleobury.....*S*	1	0	0
	28	Meole Brace .....*S*	3	10	0
	29	Ledbury .....*S*	6	10	0
	30	St. Weonard's .....*S*	1	10	0
May	8	Peterchurch .....*S*	1	10	0
	9	Cusop .....*S*	1	6	0
	12	Brinsop .....*S*	1	0	0
	22	Blakemere .....*S*	0	17	0
	22	Preston-on-Wye .....*S*	0	15	0
	26	Laysters .....*S*	1	8	8
	26	Cleobury Mortimer ...*S*	3	0	3

Lichfield.

Mar.	18	Madeley .....*S*	3	11	2
	19	Normanton .....*O*	0	9	10
	26	Sandiacre .....*S*	3	0	8
	26	Edgmond .....*O*	5	0	0
April	15	Wednesbury, St. John's .....*S*	1	1	0
	28	Hixon .....*S*	3	11	0
May	16	Stapleton .....*O*	3	0	0
	19	Kingsley.....*S*	1	9	0
	26	Wolverhampton, St. Peter's.....*S*	3	13	2

Lincoln.

Mar.	2	Hogsthorpe .....*S*	1	17	0
	3	Linwood.....*S*	1	6	1
Mar.	3	Elton .....*S*	£1	0	0
	4	Silk Willoughby .....*S*	1	15	10
	4	Mumby .....*S*	0	18	1
	5	Syston.....*O*	1	5	4
	5	Manthorpe.....*O*	0	15	0
	5	London-Thorpe .....*O*	0	7	0
	9	Cammeringham .....*O*	1	0	0
	9	Reepham .....*S*	2	0	0
	13	Weston, St. Mary's ...*S*	2	2	0
	18	Newark-on-Trent.....*S*	32	0	0
	20	Muckton.....*S*	0	16	7
	20	Burwell .....*S*	2	1	6
	24	Askham .....*S*	0	11	10
	24	Rampton .....*S*	0	16	6
	25	Blyborough .....*S*	5	10	9
	27	Kinoulton .....*S*	3	1	0
	31	Bassingham .....*S*	2	18	11
April	1	Burton-on-Humber ...*S*	11	0	0
	7	Croxton .....*S*	1	0	0
	13	Holbeach, St. John's *S*	1	13	1
	14	Winceby.....*S*	1	8	2
	14	Marnham .....*S*	1	4	0
	14	Walkeringham .....*S*	1	3	0
	16	Sutterton .....*S*	2	10	0
	16	Cuxwold.....*S*	2	19	9
	21	Stamford.....*S*	6	1	0
	22	Sudbroke .....*S*	5	11	1
	22	Beeford .....*S*	1	12	6
	27	Frith Ville Chapel ...*S*	1	11	3
	27	Carrington Chapel ...*S*	1	4	0
	28	Lincoln Cathedral ...*S*	10	3	8
	28	Corringham .....*S*	2	10	0
	29	Navenby.....*S*	1	18	4
	30	Revesby .....*S*	11	11	3
	30	Dunston.....*S*	1	5	5
May	5	Bradley .....*S*	1	5	10
	5	Orston.....*S*	2	6	2
	5	Thoroton .....*S*	0	9	10
	6	Thorpe-on-the-Hill ...*S*	1	13	2
	7	Long Sutton .....*S*	6	19	0
	8	Roxby.....*S*	1	10	6
	13	Fishtoft .....*S*	4	4	0
	18	Hale Magna .....*S*	2	0	0
	19	Claxby .....*S*	0	15	9
	19	Well.....*S*	1	17	3
	19	Scarrington, with Aslacton.....*S*	4	1	6
	19	Barlings .....*S*	1	10	11
	19	Stainfield .....*S*	3	14	9
	19	East Bridgford .....*S*	2	0	9
	19	Great Ponton .....*S*	1	15	3
	19	Broughton.....*S*	1	6	0
	20	Rolleston .....*S*	1	18	7
	21	Scopwith and Kirkby Green .....*S*	1	17	11
	21	Howell .....*O*	1	1	0
	26	Fosdyke and Algarkirk .....*S*	4	17	6

Llandaff.

Mar.	3	Raglan .....*O*	2	0	0
	31	Caerleon .....*S*	2	0	0
	31	Llandewi Rhyddent *S*	1	11	0
May	9	Llanarth .....*S*	1	15	3
	14	St. Woolos .....*S*	8	16	5
	16	Penhow .....*S*	0	17	6

Manchester.

Mar.	3	Swinton .....*S*	6	1	0
April	16	Tonge .....*S*	2	13	1

Norwich.

Mar.	4	Gislingham	*S*	£5	10	0
	5	Lakenham, St. Mark's	*S*	5	2	9
	14	Narburgh	*S*	1	15	0
April	7	Whitton	*S*	6	0	0
	14	Haughley	*S*	4	7	1
	22	North Elmham	*S*	3	4	6
	23	Brampton	*S*	1	8	0
	28	Ringstead	*S*	3	6	5
May	19	Ovington	*S*	1	7	10
	20	Ashill	*S*	6	16	2

Oxford.

Mar.	14	Leckhampstead	*S*	2	14	6
	21	Monks Risborough	*S*	1	0	0
	24	Brightwell	*S*	2	6	4
April	3	Linslade	*S*	1	14	0
	8	Saunderton	*S*	1	1	0
	14	Milcombe	*S*	1	2	0
	16	Heath and Reach	*S*	2	1	6
May	12	Shaw	*S*	6	4	1
	12	Oving	*S*	0	15	9
	12	Wendover	*S*	5	5	0
	22	Great Rollright	*S*	1	2	6
	23	Beeckhill	*S*	4	0	0
	26	Wring	*S*	1	10	0

Peterborough.

Mar.	4	Rutland	*A*	31	3	2
	5	Staverton	*S*	1	17	8
	6	Weedon Beck	*S*	5	10	0
	18	Twycross	*S*	2	0	0
	21	Raunds	*S*	2	2	0
	21	Stanwick	*S*	2	0	0
	21	Little Addington	*S*	1	3	6
April	15	Long Lutton	*S*	1	0	0
	23	Cole Orton	*S*	1	10	0
	30	Peterborough Cathedral	*S*	10	0	0
May	8	Weston Favell	*S*	4	18	6
	28	Pitsford	*S*	3	11	8

Ripon.

Mar.	24	Bracewell	*S*	0	10	0
	25	Forcett	*S*	3	13	6
	25	Stanley	*S*	2	19	4
April	9	Sidburgh	*S*	5	0	0
May	8	West Town, Dewsbury	*S*	3	15	0
	9	Ilkley	*S*	5	0	0
	18	West Town	*S*	1	5	0
	26	Burton-in-Lonsdale	*S*	3	5	8

Rochester.

Mar.	7	Walthamstow, St. Mary's	*S*	7	3	1
	9	Chigwell	*S*	11	10	6
	17	Witham, St. Nicholas and All Saints'	*S*	10	16	4
	21	Mountnessing	*S*	3	4	6
	24	Loughton	*S*	11	11	0
	24	Charlton, St. Paul's	*S*	13	19	6
	25	Great Bentley	*S*	4	8	3
	25	Wyvenhoe	*S*	7	0	0
	26	Great Baddow	*S*	3	18	4
	27	Bayford	*S*	3	7	10
	31	Higham	*S*	6	16	0
April	1	Longfield	*S*	0	17	6
	7	Lemsford	*S*	6	7	6
	7	Deptford, St. Luke's	*S*	7	0	2
April	11	Rivenhall	*S*	£1	16	9
	15	Willingale Spain	*S*	0	15	6
	15	Thoydon Garnons	*S*	8	0	0
	15	Kimpton	*S*	8	17	0
	16	Harpenden	*S*	8	15	6
	27	Terling	*S*	8	0	6
	28	Abbots Langley	*S*	6	2	2
	28	Langley Bury, St. Paul's	*S*	4	5	0
	28	Broxbourne	*S*	17	7	2
	29	Middleton	*S*	5	16	0
	29	Foulmire	*S*	2	13	2
	29	Riddlesden	*S*	4	17	10
	30	Walthamstow, St. John's	*S*	4	0	0
May	2	Barking Church Union	*A*	6	5	0
	6	Greensted	*S*	2	18	0
	6	Latton	*S*	20	3	4
	8	Great Oakley	*S*	3	5	8
	12	Great Waltham	*S*	3	18	4
	12	Willian	*S*	1	18	3
	12	St. Stephen's, St. Alban's	*S*	4	10	7
	12	Ayot St. Lawrence	*S*	5	1	3
	14	Steeple	*S*	0	16	3
	18	South Weald	*S*	29	11	0
	18	Leavesden	*S*	11	0	0
	19	Copford	*S*	2	19	0
	19	Rayleigh		4	15	0
	19	Sheering	*O*	2	14	10
	23	Northwich	*S*	5	3	9
	28	Romford, St. Edward's	*S*	3	11	5
	30	Downham	*S*	2	15	0

Salisbury.

April	1	Redlynch	*S*	2	15	6
May	7	Allington	*S*	4	10	7

St. Asaph.

Mar.	3	Clocaenog	*S*	0	7	0
	18	Ruabon	*S*	2	2	3
April	7	Llandyssil	*S*	2	5	0
	14	Bala	*S*	3	1	6

St. David's.

Mar.	4	Bangor	*S*	1	10	11
	5	Kenarth	*S*	1	7	0
	23	Spittal	*S*	3	14	3
	28	Swansea Parish Church	*S*	8	0	0
	28	,, Holy Trinity	*S*	6	8	3
	28	,, St. James's, Chapel of Ease	*S*	9	4	0
April	1	Brecon	*S*	4	14	4
May	25	Kidwelly	*S*	1	13	0
	26	Cwmdauddwr	*S*	2	0	4
	26	Nantgwilli Chapel	*S*	0	13	1
	30	Nantmel	*S*	4	3	10

Worcester.

Mar.	7	Solihull ($\frac{1}{4}$)	*O*	10	10	6
	26	Malvern Link	*O*	4	0	0
April	22	Shirley	*S*	5	18	6
May	13	Exhall	*S*	2	4	6
	23	Hill, St. James's	*S*	2	5	0

Sodor and Man.

The Church-Builder.

No. XXVIII.

Memorial to Her Majesty.

THE following Memorial, containing a brief but forcible statement of the Society's claims to support, signed by His Grace the Archbishop of Canterbury on behalf of the Society, has been laid before her Majesty; and we have the pleasure to state that Her Majesty graciously complied with the prayer of the Memorial, and was pleased to give the sanction of her name at the head of the Jubilee Subscription-List as the donor of the munificent sum of 500*l.*

To her Most Gracious Majesty the Queen.

MAY IT PLEASE YOUR MAJESTY,

WE, the President and others, Managers of the Society for promoting the Enlargement, Building, and Repairing of Churches and Chapels in England and Wales, beg permission most dutifully and respectfully to lay before your Majesty the objects and present circumstances of the Society.

In the early part of the present century, the great deficiency of the provision for public worship, when compared with the increasing numbers of the population, attracted the attention of several thoughtful and benevolent individuals.

Strong representations were accordingly made by them to the Government on the necessity of providing some remedy for the existing evil; and, although not immediately successful

on account of the distress which prevailed after the close of the great European war, they resulted in the grant by Parliament, in 1818, of 1,000,000*l.* for building New Churches, augmented subsequently in 1824 by a further grant of 500,000*l.*

Measures were also taken to establish a voluntary Association with a similar object, in order to excite public interest in the subject, and to collect pecuniary contributions; and on the 6th of February, 1818, the present Society for the Enlargement and Building of Churches and Chapels in England and Wales was instituted under the sanction of the heads of the Church, and with the honour of Royal Patronage.

In 1828, on the abolition of Church Briefs, the Society was incorporated by Parliamentary Charter, and constituted the recipient of collections for Church-building to be made under the authority of Royal Letters. In accordance with this arrangement, several collections were made between the years 1828 and 1851, under the sanction of your Majesty's Royal Predecessors and of your Majesty, producing in the aggregate 250,000*l.* But since the year 1851 they have ceased to be issued.

During the fifty years of its existence, the Society, having received about 750,000*l.*, viz. 250,000*l.* by Royal Letter collections, and 500,000*l.* from other sources, has laboured earnestly and diligently to fulfil the objects of its institution. And its Managers have the satisfaction of reporting to your Majesty, that, under the blessing of Divine Providence, upwards of 5,000 places in England and Wales have been assisted with grants, and that 1,400,000 additional sittings have been provided, about four-fifths of them being free.

But, notwithstanding the great efforts which have been made, the continuous increase of the population, which numbers now upwards of 20,000,000, or about 12,000,000 more than in 1801, renders further exertions on the part of the Society indispensable, especially as Public Grants for Church Building have long ceased. From various causes, however, the income of the Society, now reduced to about 9,000*l.* per annum, has become quite inadequate to the demands upon it.

Under these circumstances, the Managers of the Society desire to take advantage of the occurrence of its JUBILEE to

collect further funds; and they venture to approach your Majesty in the hope that your Majesty, as Patron of the Society, may be pleased to give the sanction of your Majesty's name at the head of their Jubilee Subscription-List, being persuaded that many of your Majesty's subjects will be stimulated thereby to aid an Association which, while it aims specially to make provision for public worship, tends, in its results, to diffuse the principles of true religion, to encourage loyalty to the throne, and to promote the support and maintenance of our Institutions in Church and State.

The following additions have been made to the Jubilee Subscription-List since the publication of the July Number:—

Amount already advertised . . . . . £5,107 19*s.*

HER MOST GRACIOUS MAJESTY THE QUEEN, PATRON £500

	£	*s.*	*d.*
The Right Rev. the Lord Bishop of Chester (*V.P.*)	25	0	0
The Right Rev. the Lord Bishop of Salisbury (*V.P.*)	10	0	0
A Clergyman, per the Rev. George Ainslie .	10	0	0
Anonymous	1	0	0
A Spinster Lady, late C. V.	5	0	0
Bogle, Rev. M. J. . .	5	0	0
Burton, Rev. R. L. . .	5	0	0
Brinckman, Sir T. H. .	50	0	0
Charlesworth, Rev. J. R.	1	1	0
Collins, Rev. Thomas .	100	0	0
C. M. P.	1	0	0
Durell, Rev. T. V. . .	50	0	0
Gillett, W. S., Esq. . .	2	2	0
Gillett, Mrs. W. S. . .	2	2	0
Hallward, Rev. J. L. .	1	1	0
Hanbury, Robert, Esq. .	50	0	0
Herringham, Mrs. S., per R. T. Woodhouse, Esq.	2	0	0
Hyde, F. C., Esq. . .	10	10	0
Kitson, John, Esq. . .	10	0	0
Manners, Right Hon. Lord John, M.P. . .	5	0	0
Morris, Rev. James . .	3	0	0
Mortlock, Rev. Edmund	100	0	0
Ryder, The Hon. H. P..	5	0	0
Samler, Rev. J. H. . .	0	10	6
Sarel, Rev. H. R. . .	5	5	0
Tennant, C. Arthur, Esq.	2	2	0
Tilson, Thomas, Esq. .	20	0	0
Trower, Bishop . . .	25	0	0
White, Rev. W. S. . .	5	0	0
Willis, The Misses . .	3	3	0
Wilson, Rev. A. . . .	1	1	0
Collections and Offertories:—			
The Chapel Royal, Whitehall . . .	26	8	0
Ely Cathedral . . .	5	5	10
Norwich Cathedral .	32	7	0
In various churches .	749	18	10

Restoration of Egerton Church, Kent.

THIS church, a most magnificent structure of Late 14th and 15th Century architecture, has a fine tower, with octagonal turret to staircase, upon which, some time previous to the restoration, there existed a cresset for the purpose of signalling between Dover and London.

Before the thorough general restoration of this church under the inspection of Mr. Joseph Clarke, F.S.A., the Diocesan Architect, it presented a most miserable appearance. Its high square pews, introduced in the time of the Puritans, were in a wretched state, many of them being so decayed and rotten, that they were quite useless for any purpose whatever; and when they were removed, during the alterations, frogs and other animal life were found to have taken refuge under the floor.

No additions were made to the building, but the whole was reseated and re-arranged, and every part of the building, both exterior and interior, was thoroughly examined and carefully restored. A vestry with organ over was formed by screening off part of the north aisle. Through the liberality of the late Earl Cornwallis and other gentlemen in the neighbourhood a great sum of money was spent in properly restoring the structure; but the altered and improved appearance of the building amply repaid the subscribers who took an interest in the early art of our country.

The actual number of seats gained by the re-arrangement was 155, thus obviating the necessity for the time being of adding a south aisle.

Notes on Churches in Paris.

PATRIOTISM cannot blind one to the fact that modern Paris is a very beautiful city, and that London looks not only dirty, but mean after it. Paris fulfils one's ideal of a great capital; and London afterwards gives one the impression of a great provincial mercantile town.

Architect,] Egerton Church. [Mr. Joseph Clarke, F.S.A.

And London is as much behind Paris in its Churches as it is in its streets and public buildings: not so much that the Paris Churches themselves are larger or architecturally nobler, as that they are more artistically finished, and more completely furnished, and better cared for; in our Churches the sculptor and painter have never been called in to finish the architect's work, and the bare buildings look still more bare and empty for want of furniture and accessories, and in too many of them there is a prevailing air of neglect and disuse.

It is not that our architects are inferior to the French. On the contrary, much of the Church restoration which has been done in France of late years seems to have been injudiciously done—in the spirit of which we have but too many examples at home—which repairs the broken statuary, and recuts the weatherworn carving, and scrapes down the walls, and sand-papers every thing into neatness and finish. Much of the new building, though often admirable for spaciousness, and good arrangement of plan, and general effectiveness of appearance, is like the new Churches of St. Trinité and St. Augustin, in a bad style of architecture, and the sculpture and decoration, though lavish enough, are of very second-rate excellence. The fault is not in English architects, but in the public taste in England, which is content to have its Churches in their present unfinished, unfurnished, uncared-for condition, and, therefore, does not commission the artist to do for our London Churches what he is quite as competent to do as his continental brethren.

The Parisian superiority is especially observable in the Churches of Classical architecture. We have a considerable number of Churches in the style in London, and in others of our towns. Many of them have considerable architectural merit; but the public taste runs on Gothic architecture, and all our eminent Church architects practise in the Gothic style; and so the Classical Churches are specially neglected. A glance at some of the interiors of the Classical Churches in Paris is enough to show how much might be done to improve some of our London Churches. While looking round a fine and effective interior, like Notre Dame de Lorette or St. Vincent de Paul, one feels that we have nobler buildings than these at home, and that by a proper re-arrangement of the internal furniture and

fittings, and by a proper use of painting, we could bring out their nobleness in a way which would extort admiration from those by whom they are now utterly neglected and despised.

The re-arrangement of the interior is an important feature in these suggested restorations. It is probably the character of the interior fittings and arrangements in our Classical Churches —the galleries blocking the arcades, the "three-decker" pulpit hiding the altar, no chancel, the area filled in every corner with high pews—which more than any thing else has produced the general impression that Churches in this style cannot be made to look church-like. With a proper Basilican arrangement, a Church of the Basilica type may be made thoroughly church-like in effect. Again we must explain that when we talk of painting these Churches, we do not mean with a little stencilling on the walls, and a powdering of blue stars on the cieling, or a few sketchy distemper paintings, we mean with great historical paintings by first-rate artists.

The matter rests in the hands of the public; when the public taste desiderates it, the Ecclesiastical authorities will be forward enough to meet the desire, and we have artists who are quite competent to execute the work. The restoration of St. Michael's, Cornhill, is not perhaps all that we could desire, but it is enough to indicate what can be done with such a Church as that. The improvements in St. Paul's Cathedral, although they have gone but a little way yet, are enough to show what a noble effect will ultimately be produced in that once so dingy and dreary interior.

No doubt, the effect of the Paris interiors depends greatly on the two facts, (1) that their aisles are free from galleries, and (2) that their floors are free from pews; so that the whole building is seen in its proper proportions. On the other hand, the effect is often considerably injured by bringing the high altar far westward, in order to leave a large Lady Chapel behind it. Some of our Churches were built for galleries, and would hardly bear their entire removal; in others, the space which they afford could hardly be spared. But in both cases the fronts of the galleries might be thrown back, as has been done already in many instances, so as to leave the pillars disengaged, with great advantage to the effect; while a deep chancel, properly

arranged, would give our Churches a great advantage over those of Paris. The remaining fact on which the effect of the Paris Churches seems specially to depend is the painting of the side chapels. The usual plan of the Church is a nave with side aisles, and radiating chapels beyond the aisles. There is usually a large historical painting on each of the east and west walls of these chapels, the third wall being occupied by the window. In the general view the painted back-ground throws out the unpainted stone columns of the arcade, while these stone columns throw back the recessed and painted chapels into still more picturesque perspective.

That this principle is not applicable to Classical Churches only may be seen in the two Churches of St. Eustace and St. Etienne du Mont, both in a very debased style of Gothic, but both effective Churches and full of architectural and antiquarian interest. The painting is not so universally carried out in the side chapels of these Churches, so that it is only now and then, from certain special points of view, that the effect we speak of is to be seen. In St. Etienne especially it is the stained glass, rather than the wall pictures, which forms the painted back-ground to the picturesque arcades. The Lady Chapel in this Church, however, affords an excellent example of the effect—sober, rich, solemn and religious—which is to be produced by judicious accessories of painting and sculpture. Each wall has one large fine painting of a scriptural subject; and there is a good and simple sculpture of the Blessed Virgin and Child over the altar. A number of lamps of picturesque form, which hang before the altar, help the general effect.

In the church of St. Vincent de Paul, an imposing Classical Church, the painted decoration is more generally carried out than in the examples we have mentioned. Besides the painting of the side chapels, the architectural features of the building are touched with colour and gilding, and along the front of the triforial gallery two long lines of saints sweep up in grand procession towards the altar, over which, in the semi-dome of the apse, is a colossal figure of our Lord seated in glory, and good Vincent de Paul is kneeling at His feet, surrounded by a group of his foundlings.

Notre Dame de Lorette is still more completely painted.

Every portion of the chapel walls and arcades and clerestory walls is covered with painting. The architectural portions are in flat-toned fresco, but the fresco-painting is not mere mechanical ornament, but a series of subjects elaborately wrought out and well executed. The wall spaces are filled with pictures of scriptural subjects of very considerable merit. All the furniture of the Church is on a similar scale of sumptuousness, and the general effect is as richly ornate as possible. The services are said to be conducted with corresponding beauty and stateliness.

Here then are a series of patterns for us, of various degrees of elaboration and costliness, which may serve to show us how we might add very greatly to the artistic beauty and the religious effect of our numerous Classical Churches. Of the Gothic Churches in Paris and their treatment we say nothing, except this, we have nothing to learn from them.

The Churchyard Cross.

CHAPTER II.

OME of the Churchyard Crosses which still remain are our very oldest national monuments of Christianity, and illustrate our ecclesiastical history in a curious and interesting manner.

In a former paper we mentioned several crosses in Cornwall, which, there seems reason to believe, may be accepted as relics of the ancient British Church, which was so thoroughly swept away by the successive waves of the Saxon invasion, that no traces of it remain except in these extreme corners of the land where the remnant of the conquered race at length found shelter.

The examples which we have next to notice will illustrate the next period of the history of our Church, in which the Italian Mission of Augustine from its head-quarters at Canterbury, and the Celtic Mission from its head-quarters at Iona, were engaged in the evangelization of the Kingdoms of the

Heptarchy; while isolated hermit-priests, chiefly from Ireland, settled in the western parts of the island, and effected a revival of religion among the British inhabitants.

Let us recall to mind the mode in which this missionary work was carried on among our heathen ancestors. The policy of the Italian and of the Celtic Missions was alike. The missionaries addressed themselves first to the kings, as our missionaries in South and Central Africa now address themselves first to the chiefs. Each King of the Heptarchy, when himself converted, encouraged the Bishop and his staff of clergy to settle at his chief town, gave them a desecrated church or a heathen temple, if there was one, or, if there was not, helped them to build a wooden church, for their cathedral. At first the Bishop and his clergy lived together in the cathedral town, and thence the Bishop sent his clergy, and went from time to time himself, on missionary journeys through his diocese. These itinerating clergy revisited at stated times the villages and hamlets thinly scattered amidst the Saxon forests, ministering to the little companies of believers whom they had gathered into the fold, and extending their operations, as opportunity served, much as our missionaries are now doing in the bush of the African or Australian colonies.

It was natural that the priests in attempting to convert the people, should seek them at the places at which they used to assemble for religious purposes, as Paul sought the Jews in their synagogues, and the Philippians at the place by their river side, "where prayer was wont to be made."

Pope Gregory, in his famous letter to Melitus, recorded by Bede, expressly directs his missionaries to retain the old temples and consecrate them, "that the nation seeing that their temples are not destroyed may remove error from their hearts, and, knowing and adoring the true God, may the more familiarly resort to the places to which they have been accustomed." If Augustine and his successors carried out the spirit of Gregory's instructions,—and there is no reason to doubt that they did so,—then they would bid their missionaries, as they went from village to village, gather the people together in the sacred places at which they had been accustomed to assemble for their local rites, whether within the stone circle on the moor or the

grove of the forest, on swelling mound, by hoary rock, or sacred fountain.

We picture to ourselves, then, the wandering missionary arriving in the evening at some circle of great stones on the bare hill-side above the village, where the people are assembled for the celebration of their heathen rites, and preaching to them for the first time the Gospel of the Incarnation of the Son of God; bidding them meet him there day after day for instruction; till they "gladly receive the Word;" and then inscribing a cross upon the rude, hoary stones, and so consecrating the place to Christian uses. And this is no mere picture of the imagination.

Dr. Petrie, in his learned work on the Round Towers of Ireland, states that it was not unusual for St. Patrick to dedicate Pagan monuments to the honour of the true God. On one occasion it is related, on the authority of an ancient life of the Saint, that on coming to the plain of Magh Selga, near Elphin, he found three pillar-stones, which had been raised there by the Pagans either as memorials of events, or for the celebration of Pagan rites, on one of which he inscribed the name of IESVS, on another SOTER, and on the third SALVATOR, along probably with a cross, such as is seen on the pillar-stone at Kilmalkeldar, and on every other Christian monument in Ireland.

In the same way, in the parish of Kirk-Marown, in the Isle of Man, on two of the five upright pillars which appear to be the remains of a Druidical circle, are crosses deeply incised. This spot is traditionally associated with St. Patrick as the place where he preached. Dr. Petrie gives an illustration of another of these rude pillar-stones, from near Dingle, in Ireland, traditionally called the Stone of St. Monachan, which was probably inscribed with the holy symbol not later than the 5th century.

In such cases the pillar-stones with the symbols or sacred names inscribed upon them, may have sufficed to hallow the ground. But in other cases, where no such monument already existed, one of the first things which the missionary did as soon as a village was converted, was to erect in the midst of its place of assembly a cross of stone or wood, to consecrate the place, and form an appropriate rallying-point for the church.

In the life of St. Willebald[1] we are told expressly "it was the ancient custom of the Saxon nation, on the estates of some of their nobles and great men, to erect, not a church, but a sign of the holy cross, dedicated to God, beautifully and honourably adorned, and exalted on high for the common use of daily prayer."

Thus again we read "it was a custom with St. Kentigern to erect a cross in any place where he had converted the people, and where he had been staying for a time[2];" and, among many others which he put up, his biographer refers especially to one in the city of Glasgow, which was taken from the quarry by order of the Saint, and afterwards by the united efforts of many men erected in the cemetery of the Church of the Holy Trinity, in which his episcopal throne was set up. Another cross he set up at Locherward (now Borthwick), where he abode for eight years. At Kilwinning, near the church, stood a stone cross made with wonderful skill, which St. Wynuin erected in his own lifetime in honour of St. Brigid. When St. Cuthbert withdrew himself from the monastery of Dule, in Athol, to a retreat on the mountain of Doilweme, his first work was to rear a great cross of stone.

In many cases the old sacred place of assembly thus once adopted by the Christian missionary, continued to be retained as the regular place of Christian worship,—the open-air parish church,—for generations before the first rude timber church was built in the midst of it. Even down to the time of the Norman Conquest there is reason to believe that there were parishes in which no church had yet been built, and the cross standing alone in the middle of the churchyard still served "for the common use of daily prayer."

It is easy to see how prayer and preaching would be carried on around such a cross, but not so easy to conjecture how provision would be made for the Sacraments of Baptism and the Holy Eucharist in these open-air churches. The Saxon Church required immersion, and expressly forbade our modern practice of affusion, so that a basin of water would not suffice

[1] Acta 55. Ord. Benedict. See iii., part 2.

[2] The Sculptured Stones of Scotland.

for the font. But many of our churchyards have wells within them, or immediately adjoining, and we are inclined to believe that these churchyard wells and springs, and the holy wells which exist in many places, usually under the name of some Saxon saint, were the Saxon fonts. Thus York Cathedral was built around the rude timber church which was constructed over the well in which Paulinus baptized Edwin, King of Northumbria; and the well still exists in the crypt. Glasgow Cathedral is built on the site of the cell of St. Kentigern, which the Saint is said to have placed within a Druidical circle; and his well is still to be seen in the Cathedral[3]. In Wales also, and in Ireland, are wells beside, and sometimes within, churches of ancient foundation.

The provision which was made for the celebration of the Eucharist is suggested by an incident related by Bede. He tells us of "two priests of the English nation who went into the province of the old Saxons to try whether they could there gain any to Christ by preaching:" and "the barbarians finding them to be of another religion, by their continual prayer and singing of psalms and hymns, and by their daily offering of the saving oblation,—for they had with them sacred vessels, and a consecrated table for an altar,—began to grow jealous of them[4]."

[3] There is a woodcut of it in the Illustrated London News for May 4, 1861.

[4] These portable altars were in common use in Saxon, and in later times. We must limit ourselves to a few notices of them, for which we are indebted to Dr. Rock's *Church of our Fathers*, which will illustrate the subject in hand. Martene was shown in the Abbey of Aldinghoff, at Paderborne, three super-altars of porphyry set in silver, one of which, if we are to believe the Latin verses inscribed around it, was consecrated by St. Gregory the Great, and given by that pontiff to St. Augustine when he sent him on his mission to England. Another super-altar of jasper, circular in shape, and mounted in silver, upon which St. Augustine was also traditionally said to have celebrated, is recorded among the possessions of St. Alban's Abbey (Monasticon, ii. p. 221). A Saxon portable altar of wood, encased in silver, was found in a bishop's grave in Durham Cathedral in 1828, a description and engraving of it are given in Raine's *St. Cuthbert*, p. 199. Simon, of Durham, in his account of the translation of the relics of St. Anne, about the middle of the 11th century, tells us there was found upon the saint's breast a wood table in fashion of an altar, made of two pieces of wood joined with silver nails. Leland tells us that a portable altar, said to have been used by Bede, was preserved at Jarrow down to his time.

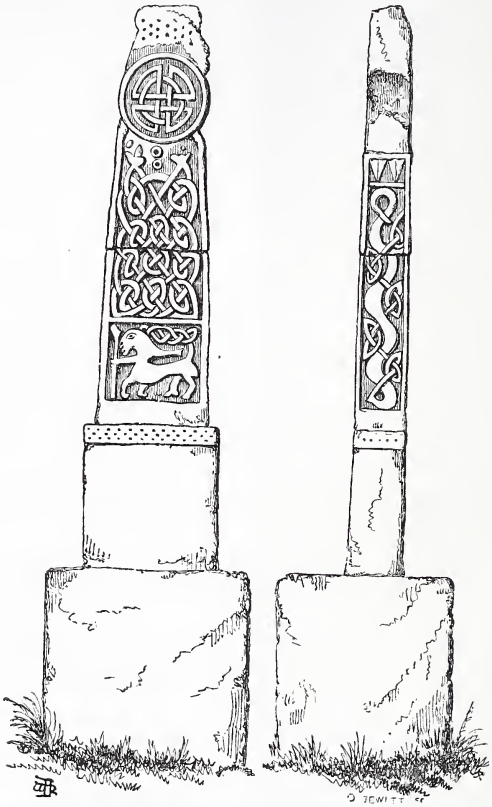
We infer that all the Saxon missionaries in like manner carried with them a portable altar and sacred vessels, which they would use in the public celebration of the Holy Eucharist.

The reader may glance at the engraving of Aycliffe Cross on the next page, or at that of Eyam on page 164, and then may picture to himself one of these primitive churches with its assembled congregation. A swelling knoll at the edge of the forest may be the scene, hard by the manor-house and hamlet of a Saxon thane. The venerable oaks of a grove of Druidical origin surround it. Scattered about are low barrows, the burial-places of past generations. A sacred spring bubbles up within the circle, and flows away in a little rill and is lost in the forest. An ancient yew-tree stands in the midst, and by its side a massive cross of stone, sculptured all over with curious carving. The people,—thane and freemen, churls and house-carles, men, women, and children,—stand around or sit upon the turf. Beside the cross stands the priest preaching the Word of Life. A rude trestle in front of the massive shaft supports the thin silver-mounted slab of consecrated wood which forms the Holy Table; upon it stand the silver chalice and paten ready for the celebration of the holy mystery. The green turf, chequered with moving shadows and starred with spring flowers, is the pavement; the forest vistas are the vaulted aisles; the blue sky resting on the arching branches is the roof; and the wind surging in solemn murmurs through the foliage is the organ of this primeval church.

Our illustration represents the face and one of the sides of a cross at Aycliffe, Durham, and affords a very good example of the style of design and ornamentation of these Saxon crosses. The base of this cross had long stood in the churchyard, and during some repairs of the church the fragments of the cross itself were all discovered built into the walls, and were reunited. Subsequently, however, a storm having caused some injury to the cross, it was removed for safety into the tower of the church.

This kind of pillar-stone, with the cross carved upon it in low relief, is of early date; the later examples have the upper part of the stone cut into cruciform shape. The knot-work which forms the cross and ornaments the shaft, the

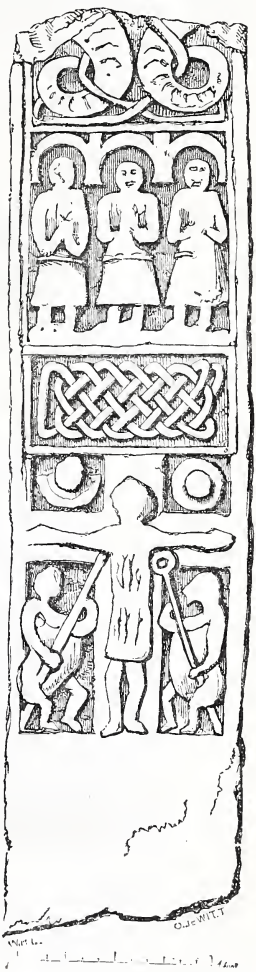
animal on the lower panel of the face, and the serpentine pattern on the side, are all characteristics of the Saxon style of ornamentation. The date of the cross is probably somewhere between the 8th and the 10th century.



Churchyard Cross, Aycliffe, Durham.

The fragment next given is one which also exists at Aycliffe, and is the lower part of the shaft (about $4\frac{3}{4}$ feet long by 15 in. wide) of another cross of more elaborate character. In the lower panel is a representation of the Crucifixion; the accom-

panying figures represent two soldiers, one holding the spear, the other the sponge placed upon a reed. Over the arms of the cross are the sun and moon. These accessories are very usually introduced into Saxon representations of the subject. Above is a panel of characteristic Saxon knotwork, and then three figures under canopies; above these have been two of the lacertine figures so often found in the ornamentation of this period. On the opposite side are other curious subjects, and on a third side a crucifixion of St. Peter, with panels of elaborate knotwork.



Fragment of another Cross at Aycliffe.

The next example is the fine and massive cross at Eyam, in Derbyshire, which is engraved from a photograph, for which we are indebted to the Rev. John Green, the Rector of Eyam. A little examination will show that the lower limb of the cruciform head has been broken off: it is easy to restore it in imagination; and it will then be seen what a fine bold outline the cross presents. The circle which so usually binds together the limbs of the cross in the designs of this period is here omitted; the knotwork and the human figures are characteristic of the style.

The Eyam cross is of later date than that at Aycliffe, and may, with probability, be assigned to the 10th century.

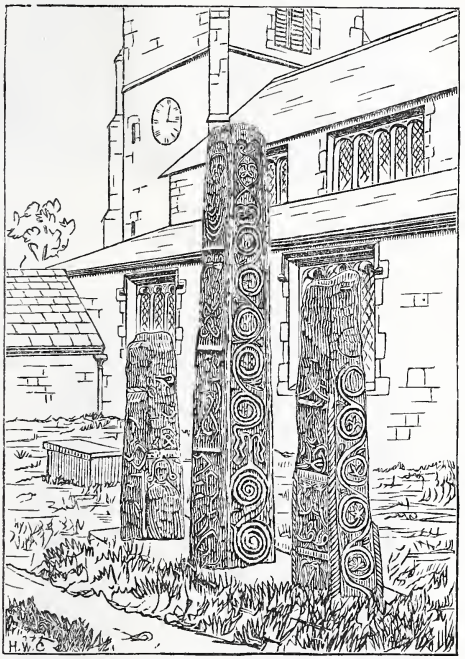
About the middle of the 10th century, a new style of ornamentation was introduced into Saxon art, which seems to show

the influence of a revived study of Classical art upon the native artists. The knotwork of the old native style is still retained, with the addition of scrollwork and foliage; and figures of birds and animals often take the place of the sea-

Churchyard Cross, Eyam, Derbyshire.

monsters of the earlier style. There is a very fine example of this type at Bakewell, Derbyshire, which has, however, been

so frequently engraved that it is likely to be known to our readers. Three shafts of crosses in this style, which exist at Ilkley, Yorkshire, are indicated in the accompanying woodcut. But the features of the style are better illustrated by the highly-ornamented base of a cross at Walton, near Hawkshead-cum-Clifton, in Yorkshire. Its dimensions are 4 feet 9 inches, by 3 feet 6 inches, by 2 feet 7 inches. The moulded angles, and the symbolical tree with the birds resting on its branches,



Churchyard Crosses, Ilkley, Yorkshire.

combined with the knotwork of various kinds, are very characteristic of this later Saxon style. For the woodcuts of the Aycliffe and Walton Crosses, we are indebted to the kindness of James Parker, Esq., of Oxford.

Walton Cross, Yorkshire, West Side.

Walton Cross, Yorkshire, East Side.

The Mission-house Scheme.

IN 1862 we published a short paper entitled "Five Years' Experience of the Mission-house Scheme." Five years and more have since passed away, and we are enabled to bear renewed testimony to the usefulness of this Scheme under its three separate phases. In the course of ten years since the formation of the "Special Fund" of the Church Building Society fifty-five[1] grants have been made; and we know of at least a dozen Mission-houses in Lincolnshire, Cambridgeshire, Nottinghamshire, Shropshire, and elsewhere, that have been built without any aid from that Society; so that this *modus operandi* may now be considered established in the Church at home, besides having been transplanted to Holland, where it has been adopted at Amsterdam and at Groningen.

The three phases of the Mission-house Scheme are the following, viz.:—

I. *As applied to wide-spread Rural Parishes.* Of this we cannot do better than take the Fen Mission-house of Tydd St. Mary as an example: first, because it is the result of the very first grant made out of the Special Fund; next, because a description of it, and of the work which it had done after five years' existence, will be found in our Volume for 1862, at page 15; and lastly, because it has recently been the scene of a festival gathering in honour of Archdeacon Mackenzie, its builder, and the "father of the Mission-house Scheme," which brings up its history to the present time. It was on the 8th July: a large tent for 300 people was erected in a field near the Mission-house; many hundreds of people came from the towns and villages round about; and the church-choir of the parish came down four and a half miles to assist at the Service. The Mission-house was crowded with a most attentive congregation, who listened, not only to the Archdeacon's sermon, but to all

[1] Of these three were iron churches, three were rooms fitted for Divine Service, seven were Mission-houses, forty-two are returned as School-churches.

the long speeches in the tent after tea, with marked interest. One new feature of special interest was the erection of a mural tablet at the east end (south side) of the Mission-house, bearing the following inscription:—"This stone records the affectionate gratitude and respect of the parishioners of Tydd St. Mary for their late rector, Rev. Henry Mackenzie, now Archdeacon of Nottingham, who by God's grace planned this Mission-house for the edification and instruction of souls, and by God's blessing on his offerings and those of others was permitted to open it for these purposes on the 18th day of July, A.D. 1859." The following testimony taken out of a letter to the Archdeacon from the first farmer who built a residence near to (and declaredly in consequence of) the Mission-house, is further evidence of its usefulness:—"I cannot thank you too much for your kindness to us all. It was only gratitude on our part to welcome and meet you with a congenial spirit due to yourself for value received in the Fen locality. I can assure you that the Mission-house is attended regularly by great numbers; that the duties are well performed by rector and curate."

II. The second phase of the Scheme is *as applied to a populous district of London.* As an example of this phase we may take a Mission-house which was first rented some years ago in East Lane, Bermondsey, and a school and weekly Service established there. When the church of Christ Church, Bermondsey, was erected, the Mission-house was retained as a school and school-house; but when, under the vigorous administration of the new incumbent larger schools were found necessary, new schools were built, the rented Mission-house was deserted. Subsequently the church has been endowed, and a parsonage built. But the whole new parish, with all its affiliated institutions, looks back to the Mission-house of East Lane as the humble parent of its present extensive usefulness.

III. The third phase of the scheme is *as applied to what may be termed specialties*, or peculiar classes of parishioners, such as seafaring, mining, or manufacturing districts commonly maintain. The success of work of this kind has been ably developed at Yarmouth, by its late vicar, now Bishop of Columbia, and its present vicar, Canon H. R. Nevill. The Beachmen's Church

on the Denes, and the Wherrymen's Church on the North Quay have both grown to their present important spiritual usefulness out of modest "Missions" to the respective classes indicated by their names. The embryo of the first was formed in the storehouse of one of the Beachmen's "Companies," and that of the last in a storeroom belonging to a Yarmouth merchant, who lent it to the clergyman.

The prejudice that at first existed against the "Mission-house Scheme," under the idea that it might be made a *substitute* for Church Building, has, we believe, entirely died away; since experience has proved that it is really a promoter instead of a check to the work, and that the Mission-house, when no longer needed for directly ecclesiastical use, usually remains an efficient school for the district, with a suitable residence for the teacher.

The following extracts from letters addressed to Archdeacon Mackenzie, selected out of many similar ones, show how the Scheme commends itself to different minds from their various points of view.

A clergyman from Radnorshire writes, "My parish is ten miles long, and not less than sixty in circuit. I am anxious to build two Mission-houses, in each of which a curate might live; or, as you propose, a room be kept for the temporary home of the clergyman. I have for some time thought the plan you propose is the only one to reach the population of a large agricultural parish with scattered residents."

A baronet, well known for his practical interest in the cause of religion and good works, writes, "I have been long convinced that it is by labours which commend themselves by their practical common sense, no less than by their zeal, that the Church of England is to be strengthened in the land; and I cannot conceive a scheme more wisely adapted than this of yours for a large Fen parish."

Another from Norfolk writes, "Church Mission-houses are, in my opinion, the great want of the day: and though not so dazzling in the eyes of the world, have my sympathy in the present state of affairs before Church Building. I am happy to say I have been obliged to enlarge mine, and it is still not too large."

An archdeacon writes, "Your Mission-house Scheme is most valuable; and would, if successfully and diligently forwarded by our country clergy and gentry, be the best *Church-defence effort* in country parishes and hamlets."

The Fairford Windows.

A PAPER read by Mr. Henry F. Holt at the Meeting of the British Archæological Association at Cirencester has called public attention to the fine and interesting series of windows in Fairford Church, Gloucestershire. They had long been known to ecclesiologists as one of the most perfect series of windows remaining in any English church, and as possessing unusual artistic merit; but it is Mr. Holt's assertion, that they are the work of Albert Durer, and the weight of his authority as a student of, and writer on the works of Durer, which have so suddenly given them new interest in the eyes of the general public.

The popular history of the windows is that John Tame, who possessed the manor of Fairford in the year 1492, captured a ship in which these windows were being conveyed from Flanders to Rome, together with the workmen who were going with the glass to fix it in one of the churches of Rome. He carried both glass and workmen to Fairford, and rebuilt the parish church there to receive the windows. He lies under a founder's tomb in the north chancel aisle, still surrounded by his windows, which have escaped the chances of time and bigotry and accident in a wonderful way, and have suffered most from recent restoration, which, however, has not done much more than replace some few lost fragments with new glass of very inferior art.

Mr. Holt suggests that John Tame, who was a rich merchant dealing with the Low Countries, sent to Flanders, in the usual way of trade, for the windows for the parish church which he was rebuilding; and he asserts that the style of the art resembles the style of Albert Durer, and that certain technical peculiarities occur which are to be found in the known works

of the great artist, and therefore he maintains that these windows were designed by his hand. In contradiction to the popular legend Mr. Holt points out some improbabilities and inconsistencies in it. John Tame, he says, did not purchase the manor of Fairford till 1498, when England was at peace with the Pope and the Flemings, and therefore he was not likely to attack a Flemish ship bound to Rome. And he points out that the windows contain the ostrich feathers and "Ich Dien," the badge and motto of the Prince of Wales, in honour either of Prince Arthur or of his brother Prince Henry, afterwards Henry VIII. An antagonist, however, avers that at that very time, though England was formally at peace with the Low Countries, English merchants had suffered some wrongs at the hands of the Flemings, and had made reprisals by capturing their ships at sea, and that it is therefore very possible that John Tame the merchant may have obtained the glass in the way stated by the popular legend; he further says that the Prince of Wales badge and motto occur in one of the tracery lights, and are open to the suspicion of not being of the same pattern and design as the rest of the glass.

Mr. Holt's principal argument in favour of his theory that the windows were designed by Albert Durer—beyond general similarity of style and some peculiarities of drawing—is the strong similarity between several peculiar forms of nimbi of the Deity as seen in the windows, and those contained in the earliest copies of the *Biblia Pauperum* and the *Speculum Humanæ Salvationis*, which he also believes to have been executed by Albert Durer.

Mr. H. Noel Humphries, however, calls attention to the fact that it is impossible that Albert Durer could have executed them, as the date on a well known copy of the first edition of the "Biblia Pauperum" fixes it at between 1420 and 1430, and Albert Durer's father did not settle at Nuremberg until 1455, and was then only a young man. Neither this nor the similarity in the form of the nimbus, in his opinion, proves any thing whatever as to whether Albert Durer designed Fairford windows or not.

Mr. Holt rejoins that the popular dates on which Mr.

Humphries depends are not reliable, and that it is consistent with the true dates that the famous block books may be the work of Durer.

Another correspondent expresses his belief, supported by a careful examination into dates and other records, that the windows are the work of the Brothers Crabeth, who executed a similar series of thirty-one windows for the Cathedral of St. John the Baptist in the city of Gouda, situate at the junction of the Rhine with the Zer Goud. Mr. R. N. Garfit publishes an extract from a "Traveller's Guide" published in 1805, which assigns the windows to Albert Durer, and records Vandycke's opinion that the colouring of the drapery and some of the figures is so well performed that the pencil could not exceed it.

The probability is that it cannot be proved that the windows are the work of Durer, or that they are not; but the theory that they are his work will acquire strength and consistency from the evidence which has now been brought forward, and they will hereafter be looked upon with greater interest, and preserved with more scrupulous fidelity, from the probability that they may be the designs of the great artist.

How to Colour a Church.

IN the course of the restorations which have taken place during the present generation, abundant evidence has been discovered that the interior effect of our churches was heightened by decorative colouring. In many cases this colouring was of the simplest kind—a few lines of various colours to give emphasis to the chief architectural features, and a stencilled diaper of Indian red on the walls. But however simple, it sufficed to give a certain finish to the general effect of the church, instead of that bare, barn-like effect, which the majority of our modern or restored churches present with their unrelieved plaster walls and cold stone dressings.

In very many cases the colouring was so simple that any one could repaint it. Sufficient traces were often disclosed

under the accumulated coats of old whitewash to show what the whole scheme of colouring was. The parson of the parish in many cases took a few rough tracings or sketches, so that he could easily restore it, and probably would gladly do so if he had the necessary information as to the materials and the way of using them.

We gladly transcribe from "The Builder" a letter from "a Correspondent," who gives clearly and fully the simple information which will enable an amateur to effect this desirable restoration:—

"Your correspondent 'R. C. H.' evidently wants information as to distemper colouring, for I believe there is no other kind of decoration which can be produced at so little cost. All he would require for this would be, say, for a dado round a chancel, half a pail of whiting (whiting and size), a potful of weak size, a pail of clean water, half a dozen pots, a piece of board, a straight-edge, a few painter's tools and fitches, and the requisite dry-ground colours. He would have his pattern, and should cut his stencil-plates out of cartridge-paper and then oil them. To mix the colours he should put a quantity of the whiting into his pot, and make it of a proper consistency to work with by adding clean water; then put in his dry colours. He should try his colours on a board, allowing them to dry before judging of the tints. He will understand one colour may be put over another without the under one showing through. If he wants his colours to be their full depth of tint he must mix them with the size water only, and the part on which these colours are to be put must be previously distempered white."

We would only venture to suggest that the ground colour on which all ancient distemper colouring is executed, is not white, but a kind of parchment colour; and that it will be well to imitate this colour in the first wash laid on.

The writer concludes with the kind intimation:—

"I should be pleased to contribute a pattern or any further information to 'R. C. H.,' or any one with the same worthy object in view as that of decorating his church.—F. R. M."

The Restoration of Westminster Chapter-house.

THE restoration of this most beautiful adjunct to the grand old Abbey of St. Peter's, may more properly be called a resuscitation than a restoration. It is not being rebuilt, or even, in the strict sense of the term, being renovated—a word which is dreaded by all true antiquarians and archæologists; it is simply being restored to the condition in which it existed more than five centuries ago, but without any modern accessory, alteration, or improvement whatever. It is only being cleaned, strengthened, and revealed in all its beauty, and the Vandalisms which have hitherto, in the way of stairs and shelves and blocked-up windows, desecrated its exquisite proportions, are being removed for good and all. The cost of what may be called literally cleaning and strengthening it will be in all about 30,000*l.*, and there are few even of the most economical members of Parliament or their constituents who will grudge this sum. The great mass of the rents of the old Abbots of Westminster goes now to the Crown—that is to say, to the country, and it is not unfair that the country generally should bear the expense of maintaining in all its ancient integrity even the smallest vestige of the great Abbey, which is without its equal, either for antiquity or historical associations, in the world. The Chapter-house was once one of its most beautiful accessories. It is larger, but on almost the same plan and style as the celebrated Chapter-houses of Wells and Salisbury. The latter is known among all architects here and abroad for its beauty; but that at Westminster, though finer, has been little seen and still less known, In fact, till now it has never been much regarded, and it was not till it threatened to tumble into ruins that efforts were made to keep it from literally falling in a heap. Yet there was much even in its associations, apart from its rare architectural beauty, to justify its preservation. It was, at the latest, built in the reign of Henry III., and in it the House of Commons used to meet in 1377, and continued to meet till they were moved over the way to St. Stephen's Chapel, now St.

Stephen's Hall, in the Crypt under which, at its building, Chaucer was clerk of the works. In the Chapter-house, also, was kept the Doomsday Book, with the original wills of Richard II., Henry V., Henry VII., Henry VIII., the Golden Bull of Clement VII., giving the title of Defender of the Faith to Henry VIII. for his treatise against Luther and the Reformation, and the treaty of perpetual peace signed on the Field of the Cloth of Gold between Henry VIII. and Francis I., the exquisite gold seal to which, six inches in diameter, is said to be the work of Cellini. But "*Tempus edax rerum*," and the old historic Chapter-house came to be disused, and in process of time to be dismantled and almost destroyed. It was and still is octagon in shape, with eight large and lofty traceried windows in the richest Gothic style. The thrust of its light roof was held by a peculiar bracing of three stout wrought-iron rods, each nearly two inches in diameter, passing round the walls above the tapering windows, and being joined in a most peculiar manner by iron rings. These were removed during some ill-advised and most antique improvements, and at once the roof began to thrust the walls outwards, and flying buttresses had to be built to retain them. There is no record as to the time when these buttresses were built, and all differ much as to periods, and vary in strength from 9 feet to 18 feet thick, the last having apparently been built up as late as 200 years ago. After this, in spite of its exquisite tempera paintings and carvings, its rich tracery, and brilliant windows, it sank into neglect, and became at last a mere storehouse for Government records, and this was almost the ruin of one of the noblest structures connected with the Abbey

The Westminster Chapter-house, like that at Salisbury, may be described as a gigantic octagon lantern, about 64 feet in diameter and 64 feet high, with a rich groined roof, meeting in the centre, as at Salisbury and Wells, on a clustered pillar of black Purbeck marble. Such a building, of course, did not suit the requirements of a great Record Office, so the windows were broken out and bricked up, an upper story was made by a common deal floor let into the walls, and the paintings and carved groined arches were hidden in by presses to hold the books. Only one good came of this change, which is that the

encaustic pavement was boarded over, and thus there remains to us one of the finest examples of mediæval tileing that exists in England. That this is the original pavement is evident from the recurrence of the arms of Henry III. Its colouring is superb, and its flowing patterns are burnt in with a delicacy and brightness which would do credit to Minton even now. Among the patterns are little figures of kings and queens, saints, ecclesiastics, and minstrels. This preservation, however, is all we have to thank the Record Office of those times for, and we should perhaps have not had even that but for the fact that boarding was warmer to the feet than tiles. In all other matters it was misused with neglect which one would hardly think even the most untaught clowns would have been guilty of. For the sake of gaining a few inches for the wooden shelves, all the exquisite carving of the capitals of the black marble columns was hacked away,—even the groining of the arches above them, all gilded, coloured, and beautifully carved, like the "diaper" patterns of the Alhambra Palace, was in most cases chiselled out to make room for a beam or a wooden shelf. Some good, however, was effected even by this, for the shelves protected the paintings on the walls, though not entirely, for a doorway was cut through one of the best, just as in Italy a doorway was cut in one of Domenichino's great frescoes of the Last Supper. The paintings in the Chapter-house are evidently the work of an Italian artist, and are in a tolerable state of preservation, thanks to the shelves which were in front of them. In some parts the colours are wonderfully brilliant, and the heads are painted with great force and character. In one bay, evidently reserved as a seat for the Abbot, the groinings of the arches are beautifully coloured and gilded, but these, like the others, have been hacked and hewn and chiselled and defaced to make room for shelves. Here, and on other portions of the carvings and walls, are ample remains of colour and gilding. Some of the caps of the columns, both here and elsewhere, are simply moulded, but all are graceful. It will be very easy to restore these columns and groined arches to their original condition. Art critics are proverbially hard to please, however, and it is contended that to restore these mutilated walls is to falsify history and sophisticate art.

As well might one complain of mending a rare old Wedgwood vase, or repairing a rent in a painting of one of the old masters. Much interest attaches to the once double portal at the top of the steps of the vestibule which connects the Chapter-house with the cloisters. The pillar dividing this portal has disappeared, as also its head, which once enclosed in a large centre quatrefoil a figure of our Saviour. A confirmation of this last fact is furnished by an antique record, which directs the monks on entering the Chapter-house to bow to such a statue. In the wall space to the right and left of this door-head are figures of saints and angels, which, strange to say, have escaped both the Puritans and the keepers of the records. The bronze wings of the angel Gabriel, however, have been carried off, though the removal of a vast mass of whitewash has brought to light many figures which it at once concealed while it protected them. After all these devastations the Chapter-house soon began to yield to what might have been its fate. The buttresses gave way, and the side wall sank to the south. The outer walls bowed out in an alarming manner, some as much as nearly 10 inches from the perpendicular, while the central column of black Purbeck marble, with its clustered shafts, was not only bent aside but even twisted. The place, too, became too small for the records of which it was full, and they were at last removed. Still, even lightened of this weight on its walls, the structure continued to yield, and at last, to save it from ultimate ruin, Mr. Gilbert Scott was called in. Mr. Scott is about the most conservative architect in his profession. He neither renovates nor restores, in the architectural sense of the words, but only replaces, and even that only as far as is possible consistent with the strength and durability of the structure. With the Chapter-house it was a difficult thing, for the buttresses were literally rotten, and were so built around that it was difficult to get at many of them, for all the stone, which was of a soft kind, was so decayed that more than 3 inches of the material was eaten into, and the foundations too had given way to some extent under them, so that new buttresses were absolutely necessary. These were erected by raising the modern roof of the Chapter-house, and then substituting for the old buttresses new ones in Chilmark stone from the Wiltshire

quarries. This stone is peculiarly hard, but it has not yet been tried much in that hardest of all ordeals, the atmosphere of London. A very ingenious specimen of cross-centring scaffold takes the inward thrust of these flying buttresses till the groined roof is finished, and will rest upon the centre cluster of marble columns. These columns have been sadly misused, and, though finely polished, were during the time of their degradation as a Record Office painted black. They were bound round with copper wire at the capitals and bases as the tall shaft began to bend and twist in olden times, but beyond this nothing was done to repair the fabric which they mainly upheld. The restoration of these columns to their proper position will be one of the most difficult works in all the building. For the rest, every atom of the stone in the old structure has been used again in the new. It has simply been "redressed" in the interior, and in the external buttresses a harder stone has been substituted for that which was found to be decayed. Beyond this no alterations have been attempted. The groined roof over the centre will be the same as that which covered the House of Commons nearly 500 years ago. Above this will rise a pointed roof of iron, cased with lead. The main ribs of this are so tied in with cross braces that there is no thrust upon the walls below, which have only to bear its weight. The windows are to be filled in with coloured glass, and enough has fortunately remained of the old lights—that is, of portions of them—to show how they were once filled with grisaille, ruby, blue, and other colours. The style of the period on the spot is known. It consists of a sort of mosaic of grisaille, with small coloured pieces at rather wide intervals. There is an example of the style in the Jerusalem Chamber, and curiously enough, a portion of a window of the required date situated in the apsidal Chapel of the Abbey, but built in by Henry VII.'s Chapel, was recently discovered. Altogether the restoration of the Chapter-house to its pristine beauty will cost some 30,000*l.*; but, as we have said, there are few who will grudge this for the preservation of a building which is not much younger and scarcely less historic than the venerable Minster itself, to which it will now add new glories. Beneath the Chapter-house is a Crypt which is little known or

seldom mentioned even in the most ancient or modern histories of archæology. This Crypt is about 30 feet square and some 12 feet high. It has no windows to it, and the walls in some parts round it are as much as 15 feet thick. This is, perhaps, the only part connected with the Abbey which has any thing like vaulting under it. The ceiling of this Crypt has a plain groined roof, the arches of which meet in the centre on a splendid column of black Purbeck marble, about 8 feet high and some 4 feet in diameter. This Crypt, however, like the fabric it supports, has met with cruel misusage. The great marble column has actually been cut into gaps, so that little more than a shell of it remains, in some parts not more than 5 inches or 6 inches thick. These were used as safes for the most precious of the records deposited there. All these chasms will now be filled up, and the pillar put in a fair position to do its duty in supporting one of the most ancient and most beautiful portions of the famous Abbey of Westminster.—*Times.*

Contemporary Pictures of Mediæval Architecture.

IN the "Building News" of September 4, the Rev. Mackenzie Walcott publishes a number of architectural sketches which he has copied from the margins of a MS. of Geoffrey of Monmouth, of the 14th century, in the British Museum (Royal MS. XIII. A. 3). They have names written over them, as Canterberye, Leycestre, Colcestre, London, Worcestre, Gloucestre, Kaerleun, Eboracum, Civitas Romana. Some of them give what seems intended to represent a general view of the town indicated: thus London gives a row of houses and a forest of steeples rising behind them, with a fragment of a great tower and spire at one end, which no doubt represents old St. Paul's, and a more elaborate minster at the other end, which probably indicates Westminster Abbey, though we do not recognize it as a portrait. Others present only an outline sketch of a church. It may be doubted whether the drawings afford us any reliable information as to the architectural features of buildings once actually existing; it seems more likely that they

are mere fancy sketches. But as fancy sketches of a 14th century artist they have a certain value, and might afford some suggestions to the architect.

We may mention that the back-grounds of the illuminations in many of the mediæval MSS. and early engravings afford suggestions often quite as interesting and more elaborately worked out than the pen-and-ink sketches which Mr. Walcott has published. We have often wondered that some of them were not published. In domestic and military architecture they are especially valuable, since so few actual examples of mediæval houses and castles and town walls and towers have come down to us unmutilated; they also furnish authorities for polychromy, patterns for embroidery, examples of church-furniture, &c. The MSS. should be referred to by every one to whom they are accessible, for it is an important help to the cultivation of a true taste in Gothic art to study these pictures of mediæval life, when architecture, costume, furniture, and appliances, both civil and ecclesiastical, were all designed by artists who had been born and brought up amidst Gothic art, who studied and practised Gothic art, when Gothic art was the real expression of the mind of the whole people.

Grants

In aid of Church Building, &c., made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At a Meeting held at the Society's House, 7, Whitehall, on July 20th, 1868 (the only Meeting during the present quarter), grants of money amounting to 2,135*l.*[1] were made in behalf of the following objects:—

Building new Churches at Derby, St. Luke (a Memorial Church to the late Bishop Lonsdale); Hartlepool, St. James; Hull, St. Matthew; Islington, St. David; Islington, St. Paul; Kettering, Northampton; Prick-end, Parish of Chiselhurst; Raughton Head, near Carlisle; Ryde, Isle of Wight; and Stepney, St. Luke.

Rebuilding the Churches at Exford, near Minehead, Somerset; Priors Hardwicke, near Daventry; Titley, near Hereford; and Underbarrow, near Milnthorpe, Westmorland.

[1] At this Meeting there were more applications for aid than at any one Meeting before during the fifty years of the Society's existence.

Enlarging or otherwise increasing the Accommodation in the Churches at Almeley, near Hereford; Arksey, near Doncaster; Aveton Gifford, near Ivybridge, Devon; Broomfield, near Chelmsford; Chichester, St. Pancras; Child's Wickham, near Broadway, Gloucester; Creech St. Michael, near Taunton; Cressing, near Braintree; Criccieth near Carnarvon; High Ham, near Langport, Somerset; Kirtlinge, near Newmarket; Llanglydwen, near St. Clear's; Lydeard St. Lawrence, near Taunton; Shute, near Axminster; South Kilworth, near Rugby; Stoke Lyne, near Bicester, Oxon; Sutton, near Romford; Tydd St. Giles, near Wisbeach; Wivelsfield, near Hurstpierpoint; Wooburn, near Beaconsfield, Bucks; Wolverhampton, Christ Church; and Yelling, near Huntingdon.

The grants formerly made towards Building the Church at Pontypridd, Glamorgan; Rebuilding the Church at Binbrook, near Market Rasen; enlarging and restoring the Church at Berden, near Bishop Stortford; and Harmston, near Lincoln, were each increased.

A grant was also made from the School, Church, and Mission House Fund towards building a Mission House at Post Bridge, in the Parish of Lydford, on Dartmoor (the largest Parish in England, 100,000 acres and 19 miles across, the nearest Church to this Building is six miles distant).

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

*** The letter *O* denotes Offertory; *S*, Sermon; *M*, Meeting; *A*, Association.

Diocese of Canterbury.

June	9	Luddesdown	*S*	£1 6	0
July	7	Lydden	*S*	1 2	2
	15	River	*S*	1 6	0
Aug.	31	Bromley Common ...	*S*	6 4	0

York.

June	4	Ackworth ...	*Alms Box*	0 6	6
July	14	Lofthouse, Ch. Ch. ...	*O*	1 3	0
	14	Thorp Arch	*S*	2 0	0
	31	Stokesley	*A*	4 14	0

London.

June	16	St. Giles, Christ Ch....	*S*	1 10	0
July	12	Whitehall, Chapel Royal	*S*	26 4	8
	20	Hampstead.....	2 *O*	20 10	7

Durham.

June	4	Heworth.....	*O*	1 19	0
July	6	Brancepeth.....	*S*	4 0	0
	8	Denton	*in lieu of S*	0 10	0
	14	Byers Green	*S*	1 4	0
	14	Aycliffe	*O*	10 2	6
	15	S. Shields, St. Hilda..	*S*	9 13	3
	16	Hartlepool, St. Hilda.	*S*	3 18	0
	21	Woodhouse and Newbiggin	*S*	4 11	11
Aug.	10	Etherley	½ *S*	2 7	5
	10	Newburn	*S*	1 10	6

Winchester.

July	3	Hyde	*S*	£1 8	0
	9	Woodmancotte and Popham	*S*	2 2	0
	21	St. Owen, Jersey	*S*	1 11	6
	29	Rotherhithe	*S*	6 15	3
	29	Streatham	*S*	17 9	8
Aug.	12	Headley	*S*	4 4	0
	19	Portswood, Christ Ch.	*S*	8 12	6

Bangor.

June	25	Llanwryn	*S*	2 0	0
Aug.	12	Bangor Diocesan.....	*A*	23 17	3
	19	Cemmaes	*S*	2 8	0

Bath and Wells.

July	2	Chard	*S*	4 14	0
Aug.	20	Badgworth.....	*S*	4 14	0
	26	Old Cleeve.....	*S*	2 11	0
	29	Bleadon	*S*	1 18	9

Carlisle.

June	3	Lanercost Priory	*S*	1 9	3

Chester.

Chichester.

June	15	Bexhill, St. Mark ...	*O*	2 15	2
	23	Burwash.....	*S*	9 8	6
July	7	Withyham	*S*	4 5	5
	14	Cuckfield, St. Wilfred	*O*	8 0	0
Aug.	25	Washington	*S*	4 12	8

Ely.

June	16	Great Thurlow	*S*	£2	6 0
	17	Harlington	*S*	1	17 0
	25	Girton	*S*	4	12 7
	26	Silsoe	*S*	1	17 4
	27	Histon	*S*	2	18 0
	27	Milton	*S*	2	17 0
	27	Waterbeach	*S*	2	12 6
July	2	Papworth Everard	*S*	3	15 0
	8	Great Catworth	*S*	1	18 0
	27	Caldecote	*S*	3	3 10
	31	Melchbourne	*S*	4	5 0
Aug.	1	Flitton	*S*	1	12 3
	18	Cavendish	*S*	2	15 10
	18	Ely Cathedral	*S*	5	5 10
	29	Whittlesey, St. Mary	*S*	5	3 11

Exeter.

June	18	High Bray	*S*	1	5 0
	30	Kingskerswell	*S*	2	0 0

Gloucester and Bristol.

June	10	Horfield	*S*	2	17 0
July	18	Bream	*S*	2	0 0
	28	Gloucester, St. Mark	*S*	3	12 0

Hereford.

June	3	Little Dewchurch	*S*	1	4 6
	4	Upton Bishop	*S*	3	16 7
	23	Almeley	*S*	3	4 0
	29	Kimbolton	*S*	1	2 0
July	2	Lyonshall	*S*	3	0 0
Aug.	12	Bridgenorth, St. Leonard	*S*	4	0 0
	19	Yockleton	*S*	3	0 6

Lichfield.

June	27	St. George's	*O*	2	1 0
July	21	Rugeley	*S*	5	14 0
	21	Sambrook	*S*	2	12 0
Aug.	1	Shrewsbury, St. Giles	*S*	5	0 0
	1	Priors Leigh	*S*	1	0 0
	4	Prees	*O*	4	6 0
	19	Ravenstone	*S*	3	11 6
	24	Blymhill	*S*	4	10 8

Lincoln.

June	2	Marsham-on-the-Hill	*S*	1	9 9
	2	High Toynton	*S*	1	1 4½
	3	Fledborough	*O*	3	3 7
	3	Bilborough	*S*	2	9 5
	3	Strelly	*S*	2	4 4
	8	Coddington	*S*	2	15 0
	3	Wold Newton	*S*	2	12 0
	3	Warsop	*S*	2	19 3
	3	West Deeping	*A*	2	2 0
	5	Wainfleet, All Saints	*S*	2	1 6
	9	Lincoln, St. Peter-at-Gowts		3	11 10
	9	Barrowby	*S*	3	16 10
	10	Honnington	*O*	1	15 4
	10	Shelford	*O*	3	14 8
	15	Scotter	*S*	3	2 9
	17	North Kelsey	*S*	1	16 3
	18	Doddington	*S*	3	4 0
	19	Theddlethorpe	*S*	1	4 0
June	20	New Sleaford	*S*	£10	15 0
	20	Southwell	*O*	9	9 10
	20	Hemingby	*S*	2	6 6
	22	Trowell	*S*	1	10 2
	24	Harpswell	*S*	1	0 0
	24	Corringham	*S*	1	1 0
	26	Saxilby	*S*	3	3 3
	26	West Ashby	*S*	3	2 9
	30	Cornisholme	*S*	0	17 0
July	4	Althorpe	*S*	0	16 0
	7	Limber Magna	*S*	2	17 0
	7	Hough-on-the-Hill	*S*	1	12 9
	7	Leasingham	*S*	9	4 1
	7	North Elkington	*S*	1	10 0
	7	Saleby	*S*	3	18 11
	7	South Elkington	*S*	5	10 0
	8	Langton	*S*	1	19 3
	10	Kirby-in-Ashfield	*S*	3	0 0
	14	Castle Bytham	*S*	1	16 0
	14	Appleby	*S*	6	3 9
	14	Langar	*S*	2	17 6
	14	Barnston	*S*	0	19 4
	16	North Witham	*S*	3	12 6
	20	Scothorne	*S*	3	19 9
	22	Stamford, All Saints	*S*	8	14 2
	22	Lusby	*S*	1	6 0
	22	Dalby	*S*	2	4 1
	22	Sutterby	*S*	1	6 8
	22	Bulwell	*S*	4	0 6
	22	Carlton-le-Moorlands	*S*	1	6 8
	23	Stapleford	*S*	2	4 11
	23	Benniworth	*S*	2	18 0
	23	Wrangle	*S*	2	14 0
	28	Treswell	*S*	2	0 0
	28	Pinchbeck	*S*	2	15 0
	28	Potter Hanworth	*S*	1	4 3
	31	Waddington	*O*	1	2 0
	31	Clifton and Harby Chapel	*S*	1	10 0
Aug.	4	Harby	*S*	2	8 0
	4	Whatton	*S*	5	2 0
	4	Timberland	*S*	1	10 0
	5	Boston	*S*	18	0 0
	6	Gate Burton	*S*	2	15 6
	11	Dunholme	*S*	1	5 2
	12	East and West Barkwith	*S*	1	13 10
	12	Crow Hill	*S*	3	0 0
	12	Willoughton	*S*	2	8 0
	12	Leake	*S*	4	11 0
	13	Sibthorpe	*S*	1	4 4
	14	Collingham	*S*	7	7 0
	14	Missom	*S*	1	5 0
	15	North Leverton	*S*	3	10 0
	21	Norton Cuckney	*S*	2	6 2
	22	West Torrington	*S*	0	10 0
	26	Costock	*S*	1	4 9
	27	Thorpe	*S*	1	2 5
	29	Walcot	*S*	1	19 7
	31	Plumptree	*S*	1	17 9
	31	Little Steeping	*S*	2	19 6

Llandaff.

June	3	Mountain Ash	*S*	4	0 0
	11	Llanimartin	*S*	0	9 9
	26	Gileston	*S*	2	2 6
July	9	Merthyr Mawr	*O*	4	0 0
	15	Llanishen and Lisvane	*S*	1	16 0
Aug.	7	Cardiff, St. John's	*S*	21	0 0
	7	Cardiff, St. Andrew's	*S*	9	10 5
	29	Rockfields	*S*	2	4 2

Manchester.

June	3	Leigh, St. Paul's	*O*	£2	10 0
	3	Leigh, St. Peter's Mission Church	*O*	5	0 0
July	7	Littleboro'	*O*	12	17 8
Aug.	13	Carrington	*S*	7	0 0

Norwich.

June	4	Bacton	*S*	2	12 7
	24	Happisburgh	*S*	2	9 9
July	1	Mellis	*S*	1	11 0

Oxford.

June	15	Avington	*O*	1	10 8
July	8	Eddlesborough	*S*	3	0 0
	14	Chinnor	*S*	1	9 3

Peterborough.

July	7	Waltham-on-the-Wolds	*S*	7	10 0
	16	Daventry	*O*	5	0 0
Aug.	1	Findon	*S*	5	5 0
	6	Castle Ashby	½*S*	1	10 4
	8	Brampton Ash	*S*	7	11 6
	21	Barwell	*S*	4	5 0
	31	Coalville	*S*	1	1 0

Ripon.

June	10	Harrogate, High	*O*	17	7 0
	14	Kirkburton	*S*	5	1 0
July	24	Farnham	*O*	0	15 0
Aug.	5	Bradford, Christ Ch. 2	*S*	9	13 6
	25	Knaresboro', Holy Trinity	*S*	4	10 0

Rochester.

June	3	Earls Colne	*S*	7	13 10
	3	Clothall	*S*	3	5 7
	3	Purleigh	*S*	2	2 0
	4	Burnham	*S*	4	5 0
	5	Walden, St. Paul's	*S*	1	17 3
	5	Lawford	*S*	2	0 0
	10	Beaumont	*S*	3	13 0
	12	Much Hadham	*S*	10	13 8
	12	Little Hadham	*S*	2	3 0
	16	Weston	*S*	3	12 0
	17	St. Ippolyts, Hitchen	*S*	1	12 1½
	17	Gt. Wymondley	*S*	1	8 9½
	18	Waltham Abbey	*S*	9	13 5
	19	Wheathampstead	*S*	6	0 7
	22	Chesterford, Great and Little	*S*	2	12 9
	23	Buckland	*S*	2	11 0
	24	Rochester, All Hallows	*S*	0	17 0
	26	Asheldam	*S*	0	17 6
	26	Northall	*S*	8	0 1
	27	Leverstock Green	*O*	3	13 6
	30	Puttenham	*S*	1	10 2
July	1	West Hyde, St. Thomas	*S*	1	16 6
	1	Romford	*S*	0	19 0
	3	Feering	2 *S*	3	2 9
	4	St. Alban's, St. Michael's	*S*	4	10 7
	8	Tring	*S*	£8	15 6
	13	Wanstead	*S*	21	7 3
	14	Colchester, All Saints'	*S*	2	10 0
	18	Little Yeldham	*S*	1	18 1
	21	Widdington	*S*	2	4 8
	22	Ovington with Tilbury	*S*	1	1 0
	24	Ingatestone	*S*	3	13 0
	24	Heydon	*S*	2	12 11
	25	Knebworth	*S*	3	9 0
	28	Withersfield	*S*	2	7 0
	28	Luton	*S*	4	2 5
	30	Fairstead	*S*	1	18 0
	30	Flaunden	*S*	1	1 6
Aug.	1	Wickham Bishops	*S*	2	1 5
	1	Rosherville	*O*	3	3 0
	4	Little Waltham	*S*	1	2 5
	17	Walkern	*S*	2	0 0
	18	Springfield, All Saints'	*S*	1	9 2
	18	Springfield, Trinity Chapel	*S*	0	14 8
	19	Colchester, St. Leonard's	*S*	1	10 0
	25	Boxmoor	*S*	4	4 0
	25	New Town	*S*	2	9 1
	28	Hartley	*S*	1	9 0
	29	Wickham, St. Paul's	*S*	1	2 0

St. Asaph.

June	11	Llanfechain	*S*	2	3 4
Aug.	5	Llandewi	*S*	1	14 3

St. David's.

June	3	Abergwili, with Chapel-of-Ease	*S*	9	6 8
	23	Llangengy	*S*	5	2 3
July	1	Crickhowell	*S*	3	13 0
	6	Bronllys	*S*	1	10 0
	24	Brynllys	*S*	0	16 0
Aug.	7	Cantreff	*S*	1	1 0
	12	St. Issell's, Tenby	*S*	5	0 0
	17	Brecon, St. David's	*S*	1	5 4
	29	St. Florence	*S*	2	10 6
	29	Llanstadwell	*S*	3	16 1

Salisbury.

June	4	Okeford Fitzpaine	*S*	3	7 0
July	4	Wilton	*O*	5	14 0
	9	Enford	*S*	4	2 3
	16	Buckland Newton	*S*	2	0 0
Aug.	27	Horningsham	*S*	3	17 6

Worcester.

June	15	Kineton	*O*	10	9 2
	19	Little Packington	*S*	2	15 0
July	3	West Malvern	*S*	4	14 8
	21	Mitton	*S*	6	11 1
	21	Meriden	*S*	3	18 0
	31	Chaddesley	*O*	2	0 0
Aug.	6	Worcester Cathedral	*S*	14	17 2
	13	Norton-juxta-Kempsay	*S*	5	8 10

Sodor and Man.

Incorporated Society

FOR PROMOTING THE

ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS

In England and Wales.

Established in the year 1818, and Incorporated by Act 9th Geo. IV. cap. 42, intituled "An Act to abolish Church Briefs, and to provide for the better "Collection and Application of Voluntary Contributions, for the purpose "of Enlarging and Building Churches and Chapels." Dated 15 July, 1828.

Patron,

HER MAJESTY THE QUEEN.

President,

HIS GRACE THE ARCHBISHOP OF CANTERBURY.

Vice-Presidents,

HIS GRACE THE ARCHBISHOP OF YORK.
THE BISHOPS OF ENGLAND AND WALES &c. &c.

Treasurer:—HENRY HOARE, ESQ.

Secretary:—REV. GEORGE AINSLIE, M.A.

Chief Clerk:—MR. H. DUNNING.

Bankers:—MESSRS. DRUMMONDS, Charing Cross.
MESSRS. HOARE, Fleet Street.
BANK OF ENGLAND.

Number of Places assisted by the Society to 30th June, 1868	5,397
New Churches erected	1,485
Old Churches rebuilt or enlarged	3,912
Number of Additional Seats obtained	1,422,406
Number of Free Seats	1,091,931
Amount contributed by the Society	£760,343
Number of *Mission Churches* aided	57
Amount contributed	£1,839
Number of *Repair Funds* deposited with the Society	197
Amount invested	£43,559

Donations or Annual Subscriptions of *any amount*, either for the GENERAL FUND, or for the MISSION-CHURCH FUND, will be gratefully received, and may be paid either direct to the Office in London, Rev. George Ainslie, 7, Whitehall, S.W., to one of the Society's Bankers, or through the local Hon. Secretaries.

THE CHURCH BUILDER.

A

Quarterly Journal

OF

CHURCH EXTENSION IN ENGLAND AND WALES.

1869.

PUBLISHED IN CONNEXION WITH

The Incorporated Church Building Society.

RIVINGTONS,

London, Oxford, and Cambridge.

·O·HOW·AMIABLE·ARE·THY·DWELLINGS·O·LORD·OF·HOSTS·

LONDON:
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

CONTENTS.

PAGE

Ancient Jerusalem 97
Architectural Museum . . . 134
"Architecturesque" 65

Beddington, St. Mary's Church 117

Bells (The) of Westminster Abbey 32
Biddenden Church, Kent . . 48
Brick Churches 24

Cambridge, St. John's College Chapel 123
Canterbury, The late Archbishop of 1
Catacombs, The Church in the . 126
Checkendon Church 92
Church Interiors 100
Church Politics 17
Churches of Classical Style, On the Restoration of 109
Churchyard Cross, The. Chapter III. 5
——————— Chapter IV. 51
——————— Chapter V.. 83
Cost per Sitting 57

Explorations in Rome . . . 138

Fifty-first Annual Report of the Incorporated Church Building Society 73
First Five Years of the Bishop of London's Fund 59

Gothic Sculpture 67
Grants by the Incorporated Society in Aid of Church Building . . . 33, 67, 105, 142

PAGE

Jubilee Appeal, Results of the . 37
Jubilee Proceedings 2

Legislation and Church Preservation 104

Magor, St. Mary's Church . . 39
Middlesborough, St. John the Evangelist 13
Mission Rooms 95
Monro, The late Rev. E. . . 141

Northern English Cathedrals . 135

Quarterly List of Sermons and Meetings in aid of the Church Building Society 34, 69, 106, 143

Reviews :—
Legends of St. Augustine, St. Anthony, and St. Cuthbert, painted on the back of the Stalls in Carlisle Cathedral 105
Sciography; or, Radial Projection of Shadows . . . 32
Stepping Stone to Architecture 33
Roman Pavement in Walbrook . 104

Sound and Colour 127
St. Margaret's, Westminster, and the proposed Campo Santo 27

Terra Cotta for Churches . . 21
————, The Right Use of 44
Tintagel Church 55
Tolling Great Bells, New Mode of 103

Wall Painting 11

ILLUSTRATIONS.

PAGE

Beddington, St. Mary's Church 119
Biddenden Church, Kent 49
Bredhurst Church, Kent, Border Pattern in 12
Churchyard Crosses :—
Aberlemno, Co. Angus 8
Acam Churchyard, Ireland 53
Carew, Pembrokeshire 7
Castle Keiran Churchyard, Ireland 54
Doncaster 89, 90
Grave-Stone of St. Monachan 52
Iron Acton Churchyard, Gloucestershire 88
Kilmalkeldar Churchyard 52
Kirk Braddan, Isle of Man 10
Kirk Michael, Isle of Man . . . . . *ib.*
Linby, Notts 91
Nevern, Wales 7
Palace Gardens, Lincoln 84
Somersby Churchyard, Lincolnshire 88
West Pennard, Somerset 85
Classical Churches. Plans of
St. Martin's-in-the-Fields 111
St. Mary-le-Strand 113
St. Mary Woolnoth 114
St. Stephen, Walbrook 115
Middlesborough, Church of St. John the Evangelist 15
Tintagel Church, Cornwall, Font 56

The Church-Builder.

No. XXIX.

The late Archbishop of Canterbury.

THE Incorporated Church Building Society, in common with the whole Church, has sustained a great loss, in the death of its President, the late Archbishop of Canterbury. The sense which the Committee entertains of this loss is expressed in the following Resolution, which was passed at its meeting on November 16, and to which it is thought right to give publicity in the pages of the "Church Builder."

RESOLVED—

"That this Society embraces the earliest opportunity of testifying to the deep regret which it feels at the decease of its much-loved President, the late Archbishop of Canterbury.

"Had His Grace's valuable life been spared to this date, one of the first acts of the Committee would have been to express their deep sense of gratitude for his late earnest exertions in their behalf—most especially in furthering their efforts to celebrate the Jubilee of the Institution.

"In lieu of this thankful tribute, they have now to record the great loss which the Church at large, and this Society with many others, has been made, in God's good Providence, to experience. And whilst they are sensible that the dignity

of the high office which His Grace was called on to fill was eminently upheld, and the practical work and best interests of the Church most heartily promoted by the late revered Primate, they also can thank God as they look back on the unvarying kindness and winning gentleness of his intercourse with the Society, and call to mind the valued tokens of good will which he so liberally and uniformly bestowed upon it, first, as the first Bishop of Ripon, subsequently as Bishop of Durham and Archbishop of York, and latterly as Primate of all England and Archbishop of this Province."

Jubilee Proceedings.

THE first appeal of the Jubilee Committee has by this time permeated the country, and responses are tardily coming in. Since the publication of the October Number, collections have been made in the cathedrals of Salisbury, Chester, Worcester, and St. Asaph. Also there continue to be collections made in churches throughout the land, but not as yet so many as the Committee had reason to expect as the result of the Bishops' letters, and in return for the grants which have been made from time to time to numerous parishes, both of town and country. Altogether the Society has assisted more than five thousand places in England and Wales, but collections have not yet been reported from one thousand places. The Committee propose to address those of the clergy who have not yet responded to their appeal, to remind them of the Society's great need of their co-operation. The conduct of Brighton forms an exception from the general indifference with which the Society's claims have been met. In most of its churches collections have been made amounting to more than 200*l*. The Society is also indebted to the clergy of Cambridge and Ealing, to the Gravesend Church Union, and especially to the Handsworth Church Association, for their hearty co-operation. At all these

laces sermons have been preached, and meetings held, to put he Society's case clearly before the public.

Contributions towards the Jubilee Fund have also been eceived—

From the Goldsmiths' Company, 100*l.*

From the Grocers' Company, 100*l.*

From the Cholmondeley Charity, 100*l.*

The Jubilee Fund, received or promised, now amounts to 2281*l.* 16*s.* 5*d.*, but this sum cannot be taken as altogether in ddition to the ordinary income of the Society. It is to be feared hat the Diocesan Church Building Societies tend to divert men's ttention and their contributions from the parent Society. To ncourage this tendency would be a suicidal policy; for besides nultiplying the machinery and cost of administration, it also veakens the central organization, without supplying efficient ocal substitutes. The Diocesan Societies are necessarily phemeral, some of them are in a state of chronic bankruptcy, vhilst none can afford that regulative and suggestive aid which he Incorporated Society offers to all promoters of Church Building, by means of its Committee of Architects.

Comparing these two kinds of agency, the Bishop of Durham, nce said, at a public meeting, "If I were to choose between the wo Societies—supposing that one must stop, and the other ontinue—I would rather see our Diocesan Society cease, than hat the Incorporated Society should fail in its funds." This s a large and just view; especially forcible in these days of trife and change, when all the old Institutions of the Church need strengthening.

The following additions have been made to the Jubilee Subcription-List since the publication of the October Number:—

Amount already advertised . . . . . £6,437 5*s.* 8*d.*

	£	*s.*	*d.*
The Right Rev. the Lord Bishop of Bangor (*V.P.*)	10	0	0
Bridges, Rev. Brook G.	25	0	0
Cholmondeley Charities, Trustees of	100	0	0
Clark, E. T., Esq. . . .	1	0	0
Cotton, Mrs. W.	20	0	0
Drummond, General . .	5	0	0
Feetham, Rev. W. . . .	1	1	0
Fletcher, Rev. H. . . .	0	10	0
Frampton, Rev. C. T. .	10	0	0

	£	s.	d.
Goldsmiths, The Worshipful Company of	100	0	0
Grocers, The Worshipful Company of	100	0	0
Gravesend Church Union	36	16	0
Harding, Rev. W.	3	3	0
H. D.	50	0	0
Hinckes, Miss	20	0	0
Hoskyns, Rev. Henry J.	5	5	0
Lambert, Miss	10	10	0
Liddell, Rev. W. W.	3	3	0
Little, Rev. T. P.	0	10	6
Mayer, F. R. Townsend, Esq.	1	1	0
Mitchell, Mrs.	2	0	0
Moore, Ven. Archdeacon	5	0	0
Osborne, Rev. Geo.	5	0	0
Parker, J. H., Esq.	50	0	0
Phillimore, C. B., Esq.	2	2	0
Salt, Miss Mary	15	0	0
Sibthorpe, Captain	5	5	0
Trower, Rt. Rev. Bishop	25	0	0
Whitehurst, Mrs.	1	0	0
Wigram, Edward, Esq.	5	0	0
Wigram, Money, Esq.	10	0	0
Collections and Offertories:—			
In various churches	1,305	2	9

We are anxious to give a wider circulation to an appeal which Archdeacon Allen published on behalf of the Society, previous to a Meeting at Shrewsbury, on the 27th November. His terse and telling statement of the Society's claims on the Dioceses of Lichfield and Winchester, applies with equal force (mutatis mutandis) to all the other Dioceses of England and Wales.

"To the Editor of the 'Shrewsbury Chronicle.'

"Sir,—Will you allow me to draw attention to a Public Meeting to be held in the Guildhall, Shrewsbury, on ——, to give effect to the Bishop's appeal, specially on behalf of the London Incorporated Church Building Society?

"Those who believe that true religion is the only safeguard of states, and that the Church of England has been blessed in the maintenance of true religion in this country, must feel that the Incorporated Church Building Society has very strong claims on our earnest support.

"If all in this Archdeaconry who have received benefit from this Society will exert themselves to do what they fairly can to repay the obligations they have received, our meeting next Thursday will, under God's blessing, be largely attended and greatly serviceable.

"After the claims of our family, our parish, our neighbourhood, our diocese, the claims of the Incorporated Church Building Society are, as I think, the strongest.

"That Society has given liberal help in this Archdeaconry. [Then follows a list of the Society's grants to the Archdeaconry.]

"Some, when in need of help, go to a Society, without considering how the Society is enabled to give help, and without feeling that efforts must be made to support the Society for the future, if others are to be helped hereafter. The river is passed, and the bridge is forgotten.

"The Church Building Society is supported solely by voluntary contributions. Can any one above the grade of a pauper have received help in time past, and not feel it to be his duty to give help for the time to come?

"The Church Building Society, from its commencement fifty years ago, has been earnest in providing free seats for the poor.

"The Church Building Society has done much by the counsels of its Committee of Architects to provide that our buildings dedicated to God's honour should be fitting in their character.

"The Church Building Society has a claim on the Diocese of Lichfield as having stimulated the formation of its Diocesan Church Extension Society, which, fostering many sturdy applicants for aid, has drawn from the London Society a larger sum to the Diocese of Lichfield than has been granted to any other diocese.

"Lichfield Diocese has received from the London Society, 53,834*l.*; the next diocese to Lichfield is Winchester, which has drawn from the London Society 47,782*l.* In the Diocese of Lichfield, 323 churches have been aided; in the Diocese of Winchester, 304.

"Only a very small proportion of 53,834*l.* has as yet been repaid by collections and subscriptions from the Diocese of Lichfield to the London Society.

"If we are honest we shall make an effort to show our gratitude to the London Society in obedience to our Bishop's appeal.

"I hope that all who read this, and feel that there is reason in what has been urged, will attend the public meeting at Shrewsbury.

"Sir, I am your faithful Servant,

"JOHN ALLEN."

The Churchyard Cross.

CHAPTER III.

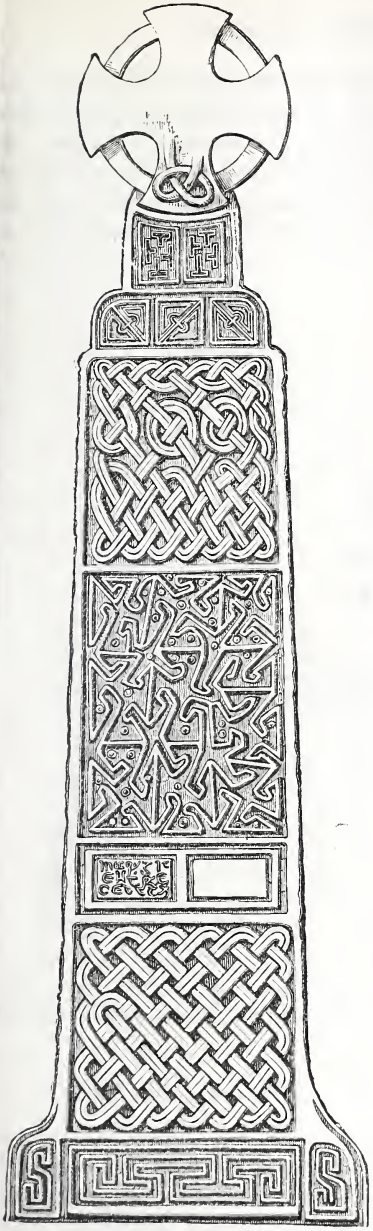
THROUGHOUT the districts of Britain and its neighbouring islands, which were inhabited by people of Celtic race, we find monuments of the seventh and some subsequent centuries which exhibit a generally prevalent style of art in the main features of their design, with local peculiarities in some of their details. This school of art was carried to its highest point of excellence in the monasteries of Ireland; but whether it originated there, and was carried thence over the other Celtic countries, or whether it was common to all the Celtic countries,

and was only cultivated with the greatest success in what was then the most highly civilized country of the west of Europe, we cannot take upon us to decide. Some authors consider this style of art to be of native invention, though they are not agreed as to the race which is to have the honour of the invention, one claiming it for the British, another for the Scandinavian, another for the Irish, another for the Anglo-Saxon. It seems, however, more probable that it was not really invented in the west or north, but is derived from a Byzantine original. The highest examples of this school of art are some of the Irish and early Saxon MSS.; for example, the Book of Kells, the Gospels of MacDurnan, the Book of Dromore, the Book of Armagh; and the characteristics of its design are seen in the great initial letters with which these precious volumes are adorned. The chief features of the design are the division of the letter or page into a number of compartments, filled up with interlaced bands, geometrical patterns, spiral ornaments, lacertine figures with convoluted and interlaced tails, and, in later examples, figures of animals and men.

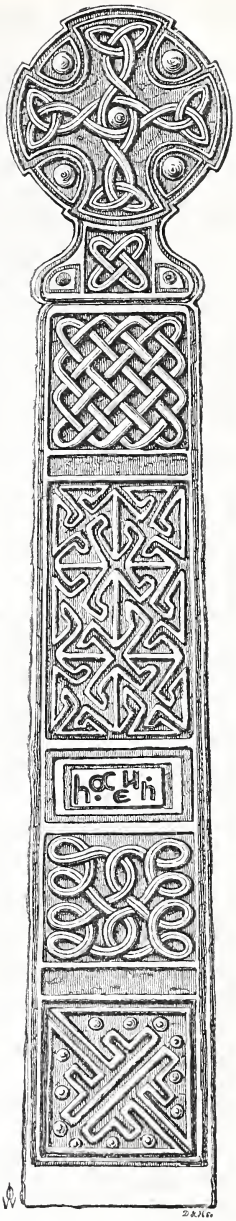
In all the countries which we have mentioned, we find stone crosses executed in this style of art, forming a very numerous and very interesting series of monuments of a period of our Church history of which hardly any other monuments remain. The most cursory observation of them in the various works which have been devoted to their illustration, and a comparison with Mr. Westwood's illustrations of the MSS. of the same school[1], bring these two facts prominently out: first, that Christianity was widely prevalent in these Celtic portions of Britain and Ireland and the neighbouring islands, and, secondly, that the Christianity was the work of missionaries of Celtic races.

Of the crosses of Scotland, a large number have been published, first by Mr. Chalmers twenty years ago, in a large and handsome volume, and more recently Mr. Chalmers's drawings on a reduced scale, with many additions to the series, have been published by Mr. Stuart in a volume, of which we gave

[1] Mr. Chalmers's 'Sculptured Stones of the County Angus," Mr. Stuart's "Sculptured Stones of Scotland," Mr. Cumming's "Crosses of the Isle of Man," Mr. Westwood's "Palæographia Sacra," Mr. O'Neil's "Irish Crosses."

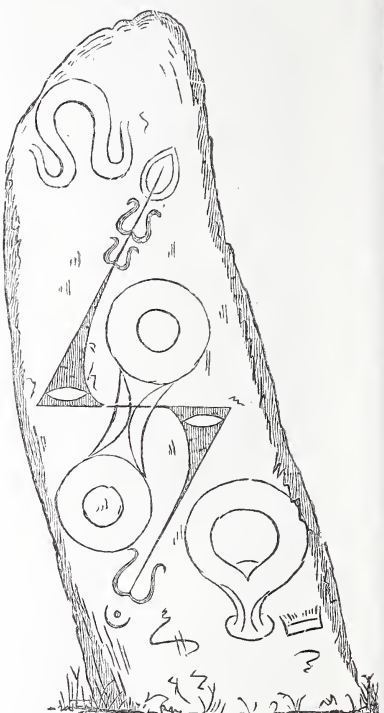


Carew, Pembrokeshire.



Nevern, Wales.

some notice in the Church Builder of April last, p. 64. In what we may fairly assume to be the earlier examples of this Scottish series, we find the rude pillar-stones sculptured in bas-relief with symbols, which Mr. Stuart regards, with great probability, as being marks of personal distinction, such as family descent, tribal rank, and official dignity. We have given in the margin a representation of one of these stones, which combines several of the more usual forms of these symbols, as the only way in which we could satisfactorily convey an idea of them to the reader's mind. In the majority of the stones we find a cruciform design combined with these personal symbols; just as in the mediæval gravestones we find symbols of sex, rank, and profession introduced beside the usual sepulchral cross. Very commonly in the Scottish stones the cross is sculptured on one side of the stone, and the personal symbols on the other; but there are also numerous examples in which the cross and the symbols are together on the same side of the monument. The crosses so much resemble others of this school that it is hardly worth while to give a special illustration of them; the cross from Kirk Michael, on p. 10, will give a sufficiently correct idea of their general character. Mr.

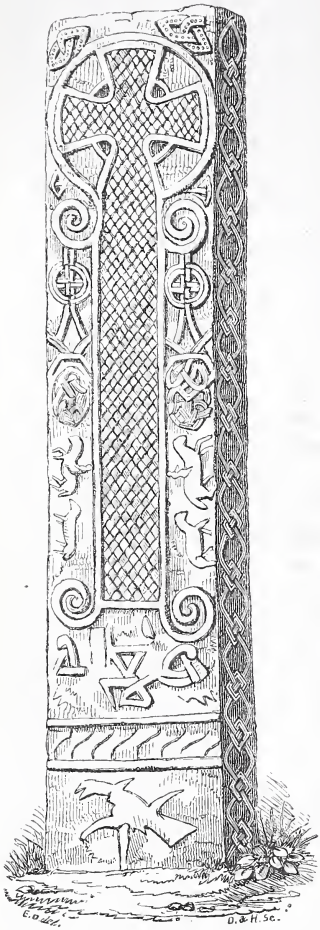


Aberlemno, Co. Angus.

Stuart says, "The art employed in the decoration of these monuments corresponds not merely in general design, but in minute details, with the illuminations in copies of the Gospels executed by early Irish artists, some of them of ascertained dates." The conclusion he draws from a review of the whole series of monuments is, that the earlier stones are the monuments of a pagan people; those combining the personal symbols with the cross are the monuments of the same people after the introduction of Christianity among them; and the date of these latter he assigns to the eighth century. The evidence of the monuments points to the conclusion that the Christian missionaries introduced the peculiar style of ornamentation which is found in the cruciform designs. It is not found on any of the supposed earlier stones which have personal symbols only; but when introduced in the crosses, then we find it used to decorate the personal symbols also.

The Welsh crosses have the general features of ornamentation which we have seen to be characteristic of the Celtic school, with these notes of local difference,—first, the spiral pattern is never found among the ornaments, and there are never any lacertine or animal figures forming part of or accompanying the design. There is, indeed, an example of animal forms in the crosses in Penally churchyard, near Tenby, but they clearly exhibit a Norman influence in their design and workmanship. Another local peculiarity in the Welsh crosses is, that they not unfrequently have an inscription, in Romano-British character, to the memory of the person to whom they were erected. The two illustrations which we give illustrate both these peculiarities. The first is the west side of the cross, called the Great Cross, which stands by the roadside in the village of Carew, Pembrokeshire. We are not aware that the inscription has been decyphered; the blank space beside it has never been sculptured.

The next illustration is of the east side of the Great Cross at Nevern. The other sides are equally ornamented; and there is another inscription on a narrow band on the west side, but neither has been decyphered. Mr. Westwood, a very competent authority, says they are not more recent in date than the ninth or tenth century.



Kirk Michael, Isle of Man.

Kirk Braddan, Isle of Man.

The Isle of Man possesses a number of crosses of the same general character of design as those of which we have been speaking, but with these local peculiarities; first, that the design is not usually divided into compartments, but flows more freely over the whole face of the stone; and, secondly, that they frequently have inscriptions in Runic characters, which always run lengthwise on the edge of the shaft.

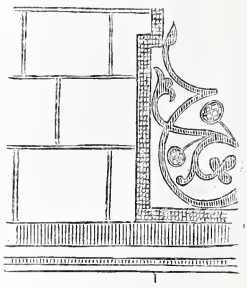
The first illustration is from Kirk Michael. It affords a good example of the pillar stone with sculptured cross, which may be compared with those from Aycliffe, given at p. 162 of our last Number. The next illustration, from the churchyard of Kirk Braddan, is probably of later date, and is still more characteristic of the Manx peculiarities of design, in its animal forms spread over the face of the cross, in the cable moulding which enriches its angle, and in the Runic inscription on its edge. Professor Worsaae, the great Scandinavian antiquary, says of these Manx crosses, that there is "every reason to conclude that the splendid specimens in Man were carved by Norwegians—[it will be remembered that the Isle was then subject to the crown of Norway]—who, though they imitated the monuments in vogue in Scotland, allowed their own characteristically fantastic ideas to display themselves in peculiar devices." Professor Munch, who is an authority in Runic, is inclined, from the character of the Runes in these Manx crosses, to give as their date the middle or end of the eleventh century.

For the blocks of the Welsh and Manx crosses we are indebted to the courtesy of James Parker, Esq., of Oxford and London.

Wall Painting.

IN our last Number we gave some practical directions for applying a little simple decoration to the walls of a church. We now give an illustration of a very well-designed border pattern which has been brought to light during the restoration of Bredhurst Church, in Kent.

A glance at the diagram, which shows the east end of the south chapel of the church, will show the position in which the ornament occurs. It comes under the timbers of the roof, on the east wall, and returns along the side walls under the wall-plate. The second woodcut shows the termination of the ornament on the S. side of the east wall. The remainder of the wall has been relieved by the ordinary masonry pattern indicated in the second woodcut. All the decoration is in dark red, except a strong black line, at the spring of the window arches, which runs across the east wall and under the border along the side walls; it is indicated in the second woodcut by the broad line. There are other traces of colour on various parts of the walls, but nothing perfect enough for reproduction.



The character of the border pattern is that which is very commonly found in similar work of Early English date, but this is an unusually good example.

St. John the Evangelist, Middlesborough.

MIDDLESBOROUGH affords a remarkable instance of the way in which, during the present generation, new towns have suddenly sprung into existence, and of the way in which the Church of England, under many difficulties, has laboured to provide for the spiritual needs of the crude aggregate of people thus heaped together. Five and thirty years ago, there was but one house where the present town stands: and the site was described as "a hungry naked spot near the mouth of the Tees." The one house has multiplied into a thriving town, which now covers the "hungry naked spot" with a population which numbers more than 30,000 souls.

The following brief Church history of the place, partly taken from an account in the "Home Mission Field," for 1864, will interest our Readers, and illustrate the work of the Incorporated Church Building Society. The first church in the parish of Middlesborough is believed to have been built by St. Cuthbert, in 636 A.D.; but this church, together with many others, was destroyed in the Danish invasion, in 867 A.D. The church must, however, have been rebuilt before 1120 A.D., since in that year we find that it was given by Robert de Brus to the Abbey of Whitby, on the conditions "that there should always be some monks in Middlesborough, serving God and St. Hilda, who might plentifully live on the revenues of the Church, and that the Mother Church of Whitby might have the surplus." Middlesborough became the principal cell or dependency of Whitby; and it is supposed that in its palmiest day twelve or more monks resided there under a prior. At the Dissolution, however, the number had dwindled down to two or three. This part of the Abbey property passed through various hands, till it came into those of the families of Pease and Birkbeck, "the Middlesborough owners," as they are ordinarily termed, of the present day.

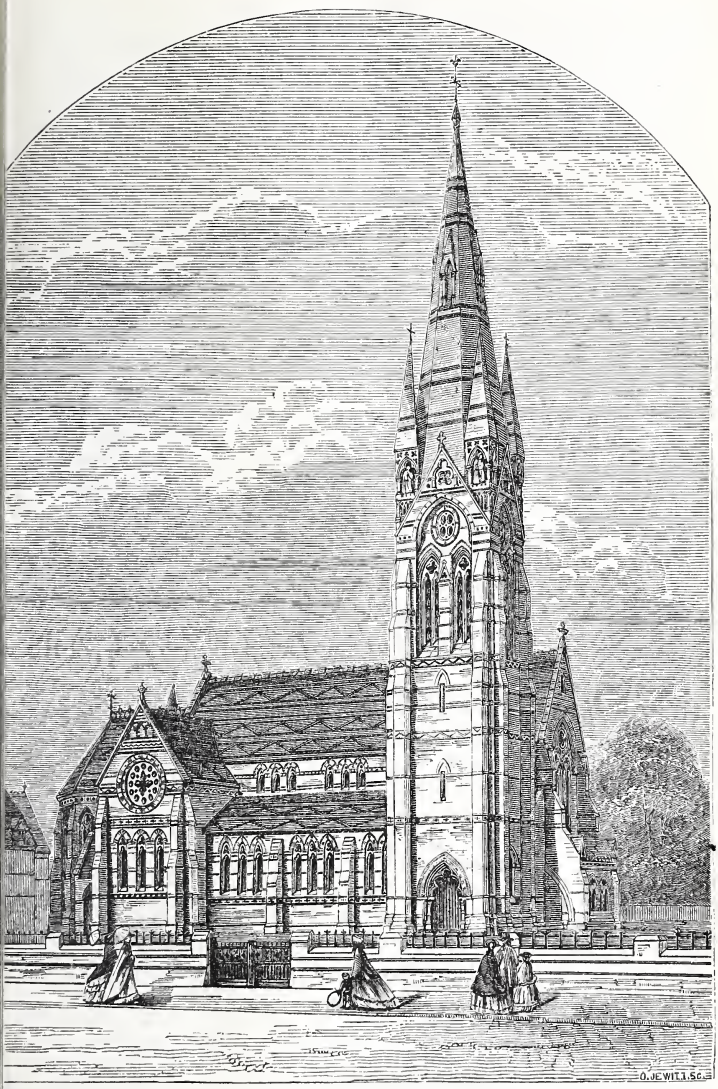
About 150 years ago, the Hustler family, who were then patrons of the living, removed the stones of St. Hilda's Church to Newport, a village close by; but as this was done without a

"faculty," the building was never completed; and in consequence gradually the neighbouring farmers took the stones to mend their hedges and ponds with; in several places the carved stones remain, still fulfilling their "vile uses."

The success of the Stockton and Darlington Railway caused the rise of Middlesborough; for a port nearer the sea was wanted for the enlarged coal-shipping trade, and, in 1829, Mr. E. Pease and others bought the site of the modern town for the purpose. In 1830 the railway to Middlesborough was opened; and for years the place continued to be simply a port for the export of coal. Yet even then it gradually grew, until in 1838 the town had risen to the number of 5,000 inhabitants. The spiritual destitution of the place was great enough then to excite sympathy throughout the neighbourhood, and efforts were at length made to build a church. The first stone of a new church of St. Hilda was laid in 1838, and finished, for the accommodation of 600 people, in 1840.

In 1841 blast-furnaces were set up in Middlesborough for the smelting of Durham iron-stone. One of the firm engaged in this new branch of trade, while out shooting in 1857, stumbled over a boulder stone, which his practised eye saw was of good quality. This led to the discovery of the mineral wealth of the Eston mines, which are about six miles from Middlesborough: and thus was laid the foundation of the real wealth and activity of the town. From that time the population has gone on increasing at the rate of about 1,500 a year, so that it has now reached about 32,000 souls, and is still increasing.

The spiritual wants of the town were not, alas! met in proportion to its growth. The modern church of St. Hilda, with its accommodation increased by galleries to hold 800 people, continued the only church till 1865. In 1857, indeed, a new district of St. John was marked off and assigned to the care of a separate clergyman; and in the following year the new National Schools of the district were made available for regular Church Services; but the foundation of the new church was not laid till 1863, and it was not consecrated till 1865. Meantime, in 1862, the village of North Ormsby, with a population of upwards of 1,000 souls, which had been under the charge of the minister of St. John's district, was separated, and made a distinct parochial



chitect,] [Mr. John Norton.

Church of St. John the Evangelist, Middlesborough.

charge, where the walls of a new parochial church are at present rising above the ground, to which the Incorporated Society has made a grant of 100*l.* Since this two other new districts, St. Peter's and St. Paul's, have also been taken out of the ever-increasing parish of St. John, and are being gradually worked up into separate parishes.

The parish church of St. John the Evangelist is the one of which we give an illustration. It was designed by John Norton, Esq., Architect. The Incorporated Society made a grant of 500*l.* towards its erection.

Church Politics.

WE earnestly commend to the perusal of all our readers the following words from Mr. Gresley's "Portrait of an English Churchman." The events through which we are passing, now, at the end of 1868, give even additional point and urgency to their stirring appeal.

"We have been recently told, by a great statesman [1], that the Church is safe. Religiously speaking, the Church—that is to say, the Catholic Church of Christ—*must always be safe.* God Himself has declared that the gates of hell shall not prevail against it. We may also hope that the branch of it established in England is *for the present* safe. It has weathered a great storm, and has proved itself to be still protected by God—still rooted in the affections of the people. But we must prepare for another and a fiercer assault, when the cycle of revolutionary fury shall again come round. If it be not irreverent to scan the Church's position with the eye of mere human policy, we might say, that she has escaped this time, *because she was not the first object of attack;* the fury of the tempest was spent, and the nation was beginning to right itself, before the assault was directed against her. Another time she may be called on to stand the brunt of the battle, and if she be not strengthened in the mean time, God may save her by some unexpected interposition, but, humanly speaking, she must fall.

"We have to thank God, that He has already raised up, in defence of the doctrines of the Church, many able champions, who have vindicated her claims, and set forth her real character. But that which seems to be the one great object to which Churchmen should now turn their minds, is, during the time of comparative safety, to place the Establishment on a footing commensurate with the wants of the nation, *This is the pressing demand which*

[1] Sir Robert Peel.

swallows up all others, and claims the united energies of all Churchmen, of whatever shade of opinion. And it is not by victories gained over Dissent, so much as by reclaiming the waste places of Heathenism, that we must look for strength and safety. Sectarianism alone is but a feeble antagonist,—it is not a 'thorn in our side' so much as a spur and wholesome stimulus; and need give us no alarm, if it were not for its alliance with Heathenism. Heathenism is the monster which threatens to swallow us up quick: it waxes yearly stronger with the increase of our population, and must needs continue to increase, if the Church remains stationary. And who can say that its fury, when at length it bursts forth, will not be an instrument of just retribution in the hands of an indignant Providence, to punish the lukewarmness of those who have suffered it to accumulate?

"Nor must we, in the mean time, shut our eyes against immediate dangers, which, though less appalling, are more insidious. I mean principally the attempt of the enemies of the Church to weaken her influence under the specious plea of reform.

"The Churchman must be wary as well as energetic:—willing to amend yet cautious not to injure. He must be careful how he meddles with existing institutions. His chief zeal should be directed to bring the Church's beneficial influence to bear upon the Heathenism which exists in our own nominally Christian land. *In this department, a work is needed little short of the Reformation in magnitude, and second only to it in importance.*

"What powerful motives combine to urge on every Churchman, whether he occupy a public or a private station, the necessity of this most important duty! Who art thou that readest these pages? Art thou one who hast long dwelt under the shadow of the Church? hast shared her privileges from thy youth up; and hopest to die, as thou hast lived, in her communion? Surely it were superfluous to urge on *thee* the Christian duty of spreading to the millions, who yet sit in darkness, those high privileges and holy ordinances which thou hast so long enjoyed! Thine own heart tells thee that thou oughtest to be up and stirring for the glory of God, and the salvation of thy fellow-men.

"Or art thou one advanced in years, who hast but lately found thy Saviour; one who during a long life hast thought little, perhaps, of that holy Church, whose value thou hast now discerned? Dost thou not perceive, with shame, that the present straitening of her means is owing to thy neglect, when in the prime and vigour of life thou didst nothing to maintain her influence? Immersed in the tide of pleasure or ambition, thou hast sailed on with the world's current, not considering the evil which was fast accumulating on thy country. Wilt thou not now hasten to repair, as far as thou art able, the mischief which thou, and such as thou, have suffered to grow up? Wilt thou not, before thou goest to thy grave, make some effort to remedy the evils which thy neglect has caused?

"Or, it may be that God shall direct to these pages the eye of some one, whose conscience upbraids him with far worse crimes than neglect—one whose heart is seamed by many a dark and deep furrow—one who feels that his evil example, if not worse, his evil instigation or allurement, has cor-

rupted—ruined, it may be, the immortal souls of God's creatures. And now thou repentest—deeply, earnestly thou repentest; and, for the sake of thy Saviour's blood-shedding, hopest, nay believest, that thy sins may be blotted out. *But wilt thou give no proof of thy penitence?* wilt thou not show some sign of thy sincerity? wilt thou not strive to save the souls of others from that pit of perdition into which thou hast so nearly fallen? wilt thou not endeavour to spread to thy fellow-sinners the knowledge of that Saviour, through whom thou seekest pardon? It is true, no work of thine, if thou gavest thy whole substance to the Church, could add one feather's weight to the all-sufficient merits of Christ's atonement. But dost thou not desire to give some token of thy repentance?—some proof, *if it be only to satisfy thyself, that thou canst make an effort of self-denial?*—that thy heart is changed from sin and selfishness to holiness and faith,—from the power of Satan to the love of God?

"O, where are we to look, in this worldly age, for evidences of our boasted faith? Where is the faith that should be shown by works? Time was, when a conqueror, returning from victory, or one who had escaped some great peril by land or sea, or one whom God had raised from the bed of sickness; or the parent, or the husband, or the son, who rejoiced in the restoration to health and safety of those most dear to them, would feel their conscience dissatisfied, if they rendered not to God some offering of gratitude. Will it be said that this is the spirit of Popery? the offspring of superstition? May God infuse into our hearts a portion of such superstition! We profess to make the Bible the rule of our faith. Where in the Bible shall we find that deeds done in faith, and for the glory of God, are unworthy of one who has been redeemed of the Lord? Shall we suffer our belief in the great doctrine of justification by faith to *scare* us from good works? to debar us from the exertion of that noble, self-denying zeal, which once gave its wealth and its labour to the glory of God? which raised those venerable piles which mock our puny efforts; and covered the land, throughout its length and breadth, with God's consecrated temples? Shall we identify Protestantism with the sordid, money-getting, selfish spirit, which can spend millions in costly speculation, whence profit is expected, or in gorgeous palaces, for the gratification of pride and self-indulgence; yet deems a poor edifice of brick, if even that, a fit temple for the most High God?

"Shame on us! Shame and woe, if we remain as we are, slaves of the god of this world,—unworthy to be called members of the holy Church! What a marvellous spectacle is it which presents itself—the Church languishing,—heathenism rampant amongst us,—crime, ungodliness abounding more and more,—actual and imminent danger hanging over us; and thousands of rich men, so gorged with wealth, that they are unable to find means to employ it,—professing to live, and hoping to die in the Church's communion, and yet contributing nothing from their vast resources to keep her from sinking! Set on foot a speculation for increasing wealth,—wild and extravagant though the scheme may be,—and sums equal to the revenues of kingdoms are quickly obtained; but ask the means of teaching the perishing

poor the way of salvation, and you might as well ask some men for their life's blood.

"*Alas! where will these things end? It is a serious and startling question.*

"Let not God's ministers, at least, subject themselves to the imputation that they have not lifted up their voice, and cried aloud, and told the rich and great what are the duties of their station. Let our pulpits resound with warnings; let the press groan with admonitions; let us tell them plainly what we require,—rather what God requires,—at their hands. We do not ask for a few poor subscriptions,—though we know that the widow's mite given in faith was accepted with favour,—but from *you who are rich in this world's goods we demand some greater sacrifice, proportionable to the worldly riches which God has heaped upon you.* We bid the rich merchant or manufacturer, whose wealth has been wrung from the labour of a thousand workmen, bethink him of the sinfulness and corruptions engendered in those thronged resorts where they have toiled for his profit. We bid him, as the very least requirement of his duty, to see that they have the means of hearing God's word, and attending His ordinances, and sharing His sacraments. One tenth, perhaps one fiftieth part, of his income will amply suffice for that purpose, and we ask him, *will he withhold that?*

"We appeal to the princely land-owner, who dwells in his luxurious mansion, far from the city's busy hum: we tell him of the duty which he owes to God, to see that every peasant in his wide domain has access to the waters of life. But this is not enough. We point to the smoke of the distant city, which clouds the horizon, and we warn him of a gathering volcano, which, if it be not checked, will one day burst forth and overwhelm him with destruction. We warn him of a growing gangrene, which is even now eating into the vitals of the body politic; and we tell him that the only hope of safety is in applying the healing power of the Gospel of Christ to that mass of human corruption.

"And to the hundreds and thousands in this prosperous country, who, if not wealthy, are affluent and well-doing and happy,—living in the enjoyment of every worldly comfort,—we appeal,—for the sake of the continuance of those very comforts which perhaps they value too much;—for the sake of their children, for whom they are husbanding their wealth, but whom the outbreak of heathenism may at once reduce to abject poverty; but still more for the sake of their own and their fellow-sinner's souls,—we appeal to them *to make some sacrifice, some effort of self-denial, for the glory of God and the extension of His Church.* . . . . . .

"In a word, let us rouse ourselves to action. Time was when suffering and patient endurance (but never apathy such as ours) was the strength of the Church. It may be so again,—and sooner than we think; but now is the time to exert every energy of mind and body of which we are possessed for the maintenance of God's Church. And, still more, to pray earnestly both night and day, that God will not desert the work of His hands, nor remove His holy Church from our hitherto favoured country."

Terra-cotta for Churches.

THE use of Terra-cotta for ecclesiastical purposes is not a new idea, having been practised in Italy very much during the fourteenth and fifteenth centuries; but its adoption in the present day here in England would be somewhat of a novelty, and as such would probably have to pass through a severe ordeal before it was recognized as a fit and proper material for our sacred edifices. And yet, if we remember that a similar prejudice against brickwork itself has already been overcome, it is not to be doubted, that if terra-cotta as a material has sufficient intrinsic good qualities to recommend its use, the prejudice against it will die away also. The great initial difficulty is to get a sufficient call for it to make it worth while for more artistic hands,—or, rather, perhaps we should say, hands more specially trained to Gothic work,—to adapt it to the various special forms required by the style of architecture generally used in our ecclesiastical buildings.

If we say that terra-cotta is but an Italian term for very good moulded brick, perhaps we may not convey the whole truth to the uninitiated. We have not time or space to discuss the manufacture, the various kinds of ware in use, or the different scientific ways in which it is prepared. Our province is to deal with it as we find it, a firm, hard, smooth, durable material, of various natural shades and tints, from nearly white to deep red, according to the mixture of clays, or the manner of firing; it may also be artificially glazed with all the colours of the rainbow. Being burnt in a kiln, it attains the hardness and durability of the best brick, and can be well used with it in blocks for buildings; for, though the pieces themselves are generally made much larger than bricks, it is manufactured hollow, and is therefore comparatively light to handle. When soft it is capable of being moulded or impressed with any pattern; when well dried, before being "fired" or placed in the kiln, it may be cut or carved by hand, or turned in a lathe; so that the most artistic treatment and the most delicate work

can be executed, and then made permanent by the action of the fire, and even, as we have said, the forms thus produced may be coloured with the most delicate or the richest colours, in such a way as to be unfading and everlasting. We need only remind our readers of the Della Robbia ware of Italy, whose subjects are nearly all of a religious character, to explain our meaning.

At the present time perhaps the largest quantity of terra-cotta is being used that was ever known to be used at one time upon one building, in the Albert Hall, at South Kensington, a building intended for scientific expositions, musical entertainments, and the various general purposes of a large meeting-hall. The building is oval, of the size of some of the ancient amphitheatres, and is being clothed to a great extent on the exterior with terra-cotta, moulded into ornamental forms, and used as dressings for doors and windows, and for a large portion of the actual surface, or "wall veil"—to use Mr. Ruskin's phrase. Mr. Ruskin would perhaps condemn the design as "pestilent and untrue:" but though the style of design is not Gothic, and suitable for church architecture, the material is said to be much simpler than ordinary terra-cotta, and cheaper; moreover it is able to withstand the London atmosphere, where stone and common brick even are liable to dirt and decay very soon, and where buildings like Henry VIIth's Chapel have every now and then to be rebuilt, or at any rate so far "restored" as to lose all the character of the ancient work; so that the use of it here must give an impetus to its manufacture which will be felt far and wide. We could instance many other important modern buildings,—notably Dulwich College,—where large quantities of terra-cotta are now being employed.

To say what has been done with terra-cotta in early times in Northern Italy, is to refer to almost all its churches and convents and to many public buildings; for instance, the Certosa at Pavia, the church of Chiaravalle, near Milan, as well as the "Ospitale Maggiore," and other buildings in Milan itself, the cathedral at Monza, and elsewhere. These are, architecturally, more than half composed of terra-cotta, used in columns, arches, strings, and cornices, of a very elaborate character generally;

traceried windows and such details also are frequent, full of rich and varied design. The colour is generally a sort of cream tint, which, when seen against a deep blue sky, and with the rich red background of the adjoining brickwork, lends a charm to the general effect of the forms, which is as beautiful as it is peculiar to these buildings; for the clear atmosphere and plenty of sunlight give an opportunity for the smallest details and ornaments to "tell" in the composition, even at a height where they would be totally lost to sight for the chief part of the year in this country of cloudy effects. However, there have been plenty of storms and bad weather in Italy for the last three centuries to test the durability of the work; and there it stands unharmed, to afford us a lesson in the use of similar material, and a precedent for its application to church building.

Now, it will naturally occur to an inquiring mind to ask, why should not this material, if it is so good and durable, be once more in fashion for churches; or, at least, why should it not be adapted to be used in place of, or with, materials of an inferior character, like brick, where circumstances prevent the use of stone, and where, indeed, stone itself would be likely to perish?

We say "once more," for there are examples of the use of terra-cotta in the fourteenth and fifteenth centuries here in England. In the interior of the north wall of the chancel of Frittenden Church [1], in Kent, are, or were, certain quatrefoil tracery panels of hard brick, which show that the material was not untried for such forms in the Decorated Period of Church Architecture. In Arundel Church are some fine tombs of a later date, belonging to the Norfolk family; and in the Rolls Chapel is a fine example of a terra-cotta tomb. The examples we have to adduce in our own country are, however, chiefly in domestic buildings and of the sixteenth century. There are interesting examples at Layer Marney, in Essex [2]. They consist of very elaborate windows of a quasi-Italian character, and a very ornamental parapet of terra-cotta better

[1] "Archæological Journal," No. XVII., for March, 1848, on Mediæval Brick-work, page 34. An illustration is given.

[2] Engraved in the Journal of the Essex Archæological Society of 1862, vol. iii. part 1.

designed, used in good Late Gothic or Tudor brickwork. In the same style are a large quantity of terra-cotta ornamental details inserted in a large house near Woking, called Sutton Place. These are of the date of the first quarter of the sixteenth century, a time of some importance in the general history of the Church of England. Many other examples may be adduced of the same date, such as Hampton Court Palace, Wollerton Hall, East Basham, and others in Norfolk and Suffolk, where stone was not easily procurable. Of an earlier date are Little Wenham Hall (also in Suffolk), about 1260; Oxburgh Hall, Norfolk; and in Essex, Nether Hall; and Tattershall Castle, in Lincolnshire; while some parts of Eton College also may be mentioned.

Brick Churches.

LETTERS TO THE EDITOR.

R. EDITOR.—In the April Number of the "Church Builder" for this year there appeared an interesting letter by "E.," respecting Hamlet Chapels and Town Mission-rooms. Having been a subscriber to your journal for the last five years, I observe that this subject has also been treated in previous Numbers.

But there is one point on which I am seeking information, which, perhaps, some of your readers can give me,—What would be the cost per sitting of a perfectly plain chapel, not of a mere temporary character, but built substantially,—of brick, say,—if proposed to be erected in a locality where bricks are more readily obtained than stone, such a building to be so constructed as to admit of *internal* ornamentation and decoration from year to year?

I believe that in many large but thinly-inhabited parishes such chapel would meet a pressing want, especially in cases where the parish church is dilapidated or needs restoration.

It sometimes happens that all the exertions of the friends of the Church are being expended on the restoration of the parish church, when outlying districts or hamlets are neglected.

It is to meet the exigencies of such parishes that this Hamlet or District Chapel, built to accommodate from 100 to 200 persons, would be required.

I am, Mr. Editor,
Your obedient Servant,
S.

Our correspondent's question being one of considerable interest and importance, we put copies of it into the hands of several of our most eminent architects who have had experience in building brick churches.

We put Mr. Blomfield's reply first because it states forcibly a difficulty which all the others have alluded to, and which has led several to decline to give any estimate at all.

Dear Sir,—There is no greater source of error and misunderstanding with regard to the comparative cost of churches, than the prevalent custom of calculating them at so much per sitting. Besides the difference in cost caused by the cheapness or dearness of materials in various places, there are many other considerations which throw out all calculations made on the basis of the number of sittings. First, an architect would desire to know whether the church is to have a properly developed chancel and sanctuary, with sufficient vestry accommodation for clergy and choir, or whether this part of the church is to be reduced to the smallest possible proportions consistent with decency—a difference of a pound per sitting can very soon thus be made. Next, on the question of substantiality, there are different views even among architects; and an extra brick in the thickness of a wall makes a considerable difference in the cost. Then, above all, there is the question of ample space *versus* crowding. By reducing the passages and seats to the smallest allowable dimensions, and putting benches in every available corner, a much larger number may be apparently crammed into a building than it will ever practically accommodate with convenience. But if a church has once been known to hold a certain number, that number is always afterwards supposed to represent its capacity, and the architect has the credit of having built a church at so much or so little "per sitting." Many instances have come within my own

knowledge of churches reputed to hold a certain number, which upon measurement and exact calculation have proved to accommodate far fewer than supposed; and I have even a case in my mind of one church which received a grant from your Society on the representation that it contained a number of sittings, which on measurement I found far below the mark.

I take this opportunity of correcting another error which is often made, and which your Correspondent appears to have fallen into, and that is the belief that carving and colour are extremely expensive. Of course where carried to excess, and where colour is obtained by the use of very costly materials, this is so; but leaving carving in block, and omitting ordinary coloured decoration, will in most cases be found to have a very small effect in reducing the cost of a church. If the interior of a brick church were intended ultimately to be incrusted with mosaics or decorated with good frescoes (a thing scarcely to be looked for in these days), of course the case would be different, and the building, though enormously costly when finished, might no doubt be built cheaply in the first instance. With regard to carving, it is a question whether too much is not often crowded in to conceal poverty of design, and with very bad effect. One of our greatest church architects, who has given us some of the noblest interiors of modern times, is singularly sparing in the use of carving, particularly in brick churches.

After these remarks, you will perhaps not be surprised if I do not give a direct answer to the question you propose to me; but if you think my letter will be of any use in exposing the fallacy which I believe exists in this common method of arriving at the comparative cost of churches, I shall be very glad if you will publish it in the "Church Builder."

I remain, dear Sir, faithfully yours,

ARTHUR W. BLOMFIELD.

1, Henrietta Street, Cavendish Square, London,
December 12, 1868.

P.S.—I believe that cheap church building is a problem of the day; but I think the conditions in nearly all cases are so

different, that each requires to be taken separately; and I therefore disapprove altogether of any general statement of "Churches, at so much per sitting."

We next give the reply of one whose name is very widely known in connexion with his publications on brick architecture:—

My dear Sir,—The question you ask cannot very well be answered, as the cost of work in various parts of the country varies very much. But you may safely say that 5*l.* per sitting is the lowest rate at which a small simple brick chapel can be built. And in my opinion this is too little for any thing but a plain solid sort of shed.

Believe me,
Yours very truly,
———.

Another, who has built some of the most highly praised of our brick churches, says,

Dear Sir,—I feel some difficulty in giving the information you wish. The brick churches I have now on hand are to cost from 6*l.* to 10*l.* per sitting; but a good plain substantial chapel, to hold from 100 to 150, could, under favourable circumstances, be erected for less than 4*l.* A building of larger size will, however, cost more in proportion.

I am,
Yours very truly,
———.

St. Margaret's, Westminster, and the proposed Campo Santo.

IT is high time that the mania for opening spaces round all public buildings of any kind, and exposing them naked to the view, should be checked. It was once seriously proposed to throw down the handsome railing in front of St. Paul's Cathedral, though Sir Christopher Wren designed the railing for the Cathedral, and

doubtless took it into consideration when he made his design. We have no doubt whatever that had the advice been taken, not only should we have lost a really fine specimen of iron railing, but that the effect of the Cathedral itself would have been deteriorated. In the case of mediæval buildings, and more especially of the cathedrals, this fancy for throwing down every thing near them is a great mistake. They were almost always built with a view to grouping with other surrounding buildings. If they had been intended to stand out in a plain they would certainly have been built with different proportions.

One of the most foolish recommendations for laying bare a public building is the proposal which has been so often made to demolish St. Margaret's, Westminster. The Abbey would not be a whit advantaged by the absence of this church, which groups well with it from almost every point, and does not injure it from any. We hope the old church, which is interesting in its way, will be allowed to stand where it does. It is quite clear that the Abbey was never intended to stand alone, without precincts. When it was built there were several buildings to the north of it, and no sort of good can come of leaving a bare space in front of its north façade.

We have no right, except for very urgent reasons, to interfere with a public building, especially a church that has its history and associations. In the present instance, any disturbance of the graves is more than usually to be deprecated, since, as the Dean remarks, the tombs of Sir Walter Raleigh and probably Caxton are there. It would be little less than a disgrace to the nation to disturb the ashes of such men as these, unless, as we have said, there is some reason amounting almost to a necessity. But here there is no necessity whatever, nor, we fully believe, the slightest æsthetic advantage to be gained.

The late Mr. Pugin is said to have replied to a query as to the wisdom of removing this church, that so far from doing so, he should be inclined to build some more. The Dean reminds us that, though demolition is on all accounts to be deprecated, something might be done to make the church more sightly. The Abbey itself, as well as St. Margaret's, has suffered frightfully on the exterior from recasing. In fact, at

present there is scarcely any thing in the north side but the mere outline that presents any thing worthy of admiration. Wren and his successors have so entirely marred its original beauty. St. Margaret's is capable of great external improvement and restoration, which might be effected for a tithe of the cost of its removal.

There is another question of considerable interest concerning the Abbey which will have to be settled before long. The Dean of Westminster in his Memorials showed that the space available for public memorials of the illustrious men whom the public wishes to honour after their death, is gradually diminishing, so as to leave no doubt that before long these burials in Westminster Abbey, which are so much esteemed by Englishmen, must of necessity cease unless some means are provided to gain additional room. This might possibly to some extent be managed by rearrangement, or rather by removing some of the less important monuments; but this would be an invidious and difficult task. Who could be trusted with such a power of selection?

The monuments in the Abbey must now be accepted as a necessary evil so far as they have disfigured the beautiful building which contains them. Any attempt at banishing some and keeping others would probably end in far greater mischief in so-called restoration than any advantage gained by the absence of some that are real disfigurements. We should, however, be glad to see some of the solid filling in of the arcades by plain marble slabs removed, as has been done in the restoration, stupidly unconservative as it has been, in the matter of the window tracery of the Guildhall, London. The mischief caused by the monuments in Westminster is irreparable. If a large number of those subsequent to the grand De Vere tomb were removed, the amount of new work to be inserted would be so great as to mar the effect little less than the monuments themselves do; and should the horrid mania of tomb scraping, painting and gilding the tombs, seize upon the authorities, as would very likely be the case, we should lose the original works which time and the vandals have spared.

On these accounts we should tremble at any idea of meddling with the interior of the Abbey. As it is, we know the worst,

and very grievous it is,—but there is a lower depth far from improbable which might be reached, if some well-meaning nineteenth century enthusiasts could have their own way.

There is, however, another and far more feasible mode of getting over the difficulty, and now is the time for discussing it if the opportunity is not to be lost. The restoration of the Chapter-house and the wants of the Board of Works will cause considerable alterations among the buildings in the neighbourhood of Poet's Corner. In addition to this, the changes which will have to be made in the Westminster School in accordance with the recommendations of the Public School Commission, will also necessitate some re-arrangement of the college premises. It is proposed, then, that part of the site to the south of Poet's Corner should be secured by Government for the erection of a suitable building for the public burials of distinguished men. No time so favourable as the present can be found. It is very unlikely that such an opportunity of securing so excellent a site in close proximity to the Abbey will ever offer itself again.

We feel strongly that it should not be lost. There will be no need of hurry. The building, whatever is decided upon, need not be raised for years, so long as the site is secured. The Dean suggests a cloister connected with the Abbey at Poet's Corner, and continued at the back of Abingdon Street, facing the college garden on the one side, and the palace of Westminster on the other. That something of the nature of a cloister will be the best form for the proposed *Campo Santo* can scarcely be doubtful; though as its purpose is to show especial honour to the dead, and it is to be used for funerals of great pomp and ceremony, considerable modifications of the ordinary conventional cloister will be necessary. It will not be merely a covered ambulatory, but must have greater height and breadth, nobler proportions in fact, than would have been desirable in ancient times.

There will be no need to keep the straight line of roof, or evenness, or façade, as when the cloister came under a range of windows. It will be better to break up the lines by the introduction of higher features at the angles and centres. Might not a bold architect bring the question of Gothic domes to a

successful solution in such a building? The interior vista, broken up by angular and central halls crowned with domes, might, if skilfully managed, have a very fine effect. Room would also be provided for accommodating the numerous attendants at a public funeral. The whole building being modern in idea should be treated with considerable elasticity. Being in London, the windows should certainly be glazed, or the monuments will get discoloured and decay in a short time. If the scheme is successfully carried out, we may hope that a problem which has long been felt may be solved—we mean the providing proper and seemly memorials of the dead for the walls of a Gothic building. What is wanted is, that they shall be really memorials, distinct from each other, having a separate character, and yet all agreeing in taste and feeling with the building, and among themselves. All this will be no easy matter—it will tax the energies of the best artist; none but a good artist will satisfactorily surmount the difficulty. In good hands, the Campo Santo may form an era in monumental sculpture. Nothing at present so much requires improvement; it is lamentable to see the lack of progress and want of power shown at present by almost all who have done any thing with it in our days. In a cloister built for the especial purpose of exhibiting tombs the task ought to be much easier than what has hitherto fallen to the lot of architects. At all events, all that crowding and jostling which Washington Irving so well describes as taking place in the Abbey will be unnecessary in the new building. The matter being national, of course, if it is to be carried out, the funds will have to be provided by Parliament. We do not suppose that there will be any difficulty on that score. The feelings of Englishmen are so much bound up in the associations of the Abbey, especially as the resting-place of the good and great, that when necessary it is almost certain the funds will be forthcoming. Meanwhile, in securing the site no time should be lost.—*Ecclesiologist.*

The Bells of Westminster Abbey.

THE north-western tower of the Abbey Church of St Peter, Westminster, contains a peal of six bells, and a saints' bell. The first and fourth of the peal were made by Thomas Lester in 1743; the second was evidently cast in the fifteenth century; the third and fifth respectively in 1583 and 1598 Gabriel Goodman being then dean. The sixth, or tenor, bears the following inscription:—

"Remember John Whitmell, Isabella his wife, and William Rus, who first gave this bell, 1430. New cast in July, 1599, and in April, 1738 Richard Phelps, T. Lester, *fecit*."

The comparatively small, or saints' bell, was also made by Thomas Lester.

The tenor, or largest bell of the peal, is an excellent one, remarkable for dignity and mellowness of tone, its weight being about 36 cwt., and its note D flat. It will be seen that this bell bears the names of Richard Phelps, founder of the great bell at St. Paul's, and Thomas Lester. According to the Whitechapel register of burials, Phelps died in 1738; and I may state that Lester was his foreman, and subsequent successor. This will account for both their names appearing on the bell.

In an opening in the upper part of the gable of the south transept is another comparatively small bell, which was made by Thomas Lester in 1749.

The tenor, or great bell, is never tolled for deaths or funerals except for a member of the Royal family. It certainly was not used at the funeral of the late Lord Palmerston.

Reviews.

Sciography; or, Radial Projection of Shadows. By R. Campbell Pinkett, Ph.D., Head Master of the Bath School of Art. London, Chapman and Hall.

This work does not treat of perspective, but is intended to supplement the student's perspective studies, by carrying him forward to an understanding of the principles which govern the perspective projection of shadows. We are not aware of any handbook on the subject, and this seems, so far as we are competent to judge, to deal with it in a masterly way. It is impossible to exaggerate the importance to the architect, who desires really to be

an artist and not a mere builder, of a thorough power of understanding the effects of light and shadow, which will result from a certain plan and elevation, certain forms and projections of details, under given aspects.

The Stepping Stone to Architecture. By J. MITCHELL. London, Longmans, Green, and Co.

This little book is one of a series of elementary handbooks on educational subjects. It will suffice to say that it is compiled from Gwilt's "Encyclopædia of Architecture," and that the numerous illustrations are lent by the publishers of that standard work.

Grants

In aid of Church Building, &c., made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At a Meeting held at the Society's House, 7, Whitehall, on November 16th, 1868 (the only Meeting during the present quarter), the Right Hon. the Earl of Romney in the Chair, grants of money amounting to 855*l.* were made in behalf of the following objects :—

Building the new Church of St. Matthias, Earl's Court, Kensington.

Rebuilding on a new site the Church at Mistley, near Manningtree, Essex.

Enlarging or otherwise increasing the Accommodation in the Churches at Birstall, near Leicester; Bishop Stortford, Herts; Bradfield Combust, near Bury St. Edmund's; Brede, near Northiam, Sussex; Bucknell, near Shrewsbury; Burrington, near Chumleigh, Devon; Discoed, near Presteign, Radnor; Hellingley, near Hurst Green, Sussex; Llanbedr Painscastle, near Hay, Brecon; Llanfwrog, near Ruthin; Llanbadarn Fawr, near Aberystwith; Malborough, near Kingsbridge, Devon; Mordiford, near Hereford; Quainton, near Winslow, Bucks; and Terrington, near York.

Under very urgent circumstances, additional aid was voted towards building the Churches at Fylingdales, near Whitby; and Travellers' Rest, near Barnstaple; rebuilding the Church at Weston Patrick, near Odiham, Hants; enlarging and restoring the Churches at Eaton Socon, near St. Neot's; St. Lawrence, Reading; Shadoxhurst, near Ashford, Kent; St. Margaret's-at-Cliffe, near Dover; and Sutton, near Rochford, Essex.

The Society likewise accepted the following trusts as repair funds for Halliwell St. Peter, near Manchester; Eastover Christ Church, near Bridgewater; St. Stephen, North Meols, Chester; for a consecrated Mortuary Chapel at Cambridge; and a legacy of 1,000*l.* bequeathed by a lady for the restoration of the Church at Ramsden Crays, near Billericay, Essex.

At no November Meeting of the Society since its establishment were there ever so many applications for aid as on this occasion. Doubtless this was owing to the exertions recently made to raise a Jubilee Fund, and the strong desire everywhere manifested to participate in its benefits. The sum collected, however, has been much less than was anticipated, hardly amounting to 7,000*l.*, and further contributions to it are therefore most earnestly requested, to meet the increasing claims thus made on the Society.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

*** The letter *O* denotes Offertory; *S*, Sermon; *M*, Meeting; *A*, Association.

Diocese of Canterbury.

York.

Sept.	15	Barnsley ..... *S*	£6	0	0
	16	Stokesley ..... *S*	4	7	0
	17	Masborough ..... *S*	7	1	1
Nov.	10	Kirby Knowle ..... *S*	0	8	3
	11	Fylingdales ..... *O*	1	17	3
	17	Nunkeeling ..... *S*	1	17	6
	25	Wigginton ..... *O*	1	1	0

London.

Oct.	2	Hanworth ..... *S*	3	0	0
Nov.	18	Hanover Square, St. George's ..... *S*	10	4	5
	24	Kensington, St. Clement's ..... *S*	3	1	5
	30	Hackney, St. John's *A*	21	0	3
	30	Clapton, St. James'... *A*	14	7	3
	30	Dalston, St. Philip's *A*	3	4	7

Durham.

Sept.	10	Darlington, Holy Trinity ..... *S*	5	0	0
	16	Harton... ..... *S*	3	17	8
	21	Newcastle-on-Tyne, St. Nicholas ..... *S*	14	9	7
	22	Ditto, St. Thomas Chapel ..... *S*	16	2	2
	29	Berwick-upon-Tweed, St. Mary's ..... *S*	5	0	6
	29	Coxhoe ..... *S*	2	5	5
Oct.	26	West Rainton ..... *S*	1	12	6

Collections received through Diocesan Society:—

Heworth, St. Alban's	0	10	0
Sedgefield	2	17	0
Sunderland	3	10	0
Eaglescliffe.....	3	1	9
Lucker.....	0	15	0
Warden Chapel ..... Newborough Chapel ..... Haydon Bridge Chapel	3	7	6
Bishopton	3	1	6
Whitley Chapel	0	10	0
Staley	0	15	0
Whorlton	2	0	0
Hart.....	1	6	7
Doddington	1	10	0
Ryhope	1	11	0
Ingleton	0	17	6
Kirk Newton.....	1	1	0
Merrington.....	1	9	0
Benwell	7	10	0
Jesmond.....	6	14	0
Bishop Wearmouth	12	12	10
Choppington	1	2	3
Billingham.....	2	0	0
Haverton Hill	1	6	0
Elwick Hall	1	17	8
Great Stainton	1	0	0
Whitworth.....	4	10	0
Whickham.....	3	3	0
Byker, St. Michael	£1	0	3
Shotton	1	9	0
Gateshead, St. Edmund.....	0	13	4
Newburn Church ..... ,, Chapels	66	16	0
Hawthorn	1	10	0
South Shields, Trinity Church	1	11	4
Easington	2	9	0

Winchester.

Sept.	22	Hythe ..... *S*	3	10	0
	22	Woodlands, St. Paul *S*	3	6	6
Oct.	6	Knights Enham ..... *S*	2	0	0
	21	Colmer ..... *S*	0	14	1
Nov.	3	Kingsclere..... *O*	5	9	0
	18	Bursledon ..... *S*	3	10	0

Bangor.

Sept.	28	Llanbeulan ..... Llachyleched ..... Llanvarlog ..... *S*	3	4	0

Bath and Wells.

Sept.	16	Bathwick, St. John's *S*	13	11	1
	23	Corfe ..... *S*	1	11	0
Oct.	8	Nunney ..... *S*	1	1	3
	14	Clevedon..... *S*	4	9	1
Nov.	7	Fiddington..... *S*	0	7	0
	11	Kingston Seamoor ... *S*	2	8	2
	26	Staple Fitzpaine and Orchard Portman... *A*	2	10	0

Carlisle.

Sept.	21	Crosby Ravensworth *O*	1	4	6
	22	Gosforth ..... *S*	6	7	0
Nov.	5	Ainstable (Alms Box) *O*	0	6	3
	12	Silloth ..... *S*	5	2	11

Chester.

Sept.	19	Coddington ..... *S*	3	3	6
Oct.	20	Romiley, St. Chad's... *S*	4	8	9
	20	Chester, St. John's ... *S*	12	12	6
	24	,, Cathedral ... *S*	6	19	8
Nov.	18	Aston ..... *S*	5	0	0
	30	Huyton ..... *S*	19	0	0

Chichester.

Sept.	1	Slinfold ..... *S*	7	0	0
Oct.	20	Brighton, St. Ann ... *S*	9	15	0
	23	Hove, St. John Baptist *S*	44	17	0
	24	Wiston ..... *S*	1	17	3
	29	Brighton, Parish Ch. *S*	13	10	7
		,, St. Peter's ..... *S*	28	7	10
		,, Chapel Royal ... *S*	11	16	1
		,, All Saints'..... *S*	14	18	0
		,, Trinity Chapel ... *S*	17	16	6
		,, Christ Church ... *S*	40	4	0
		,, St. Michael's..... *S*	8	8	7
		,, St. Paul's' ..... *S*	20	0	0
		,, St. Stephen's..... *S*	12	2	2
Nov.	2	Ditchling ..... *O*	4	6	0
	3	Hurstpierpoint ..... *S*	5	8	6
	17	Uckfield ..... *S*	6	12	9
	24	Hurstmoncend ..... *S*	3	1	10

Ely.

Oct.	21	Haynes ..... *S*	£4	18	3
Nov.	6	Clapham..... *S*	1	16	2

Exeter.

Sept.	7	St. Mellion..... *S*	1	11	1
	21	Heavitree ..... *S*	8	10	4
	25	St. Petrox ..... *S*	3	0	0
Oct.	8	St. Sennen ..... *S*	1	13	0
	25	Luppitt ..... *S*	2	13	0
	30	Ashburton ..... *S*	4	6	1
	30	Torquay, St. Luke's *S*	11	9	9
	31	St. Dominick..... *S*	1	19	9
Nov.	3	Honiton..... *A*	11	6	0
	12	Exeter, St. Mary-at-Arches ..... *O*	1	4	4

Gloucester and Bristol.

Sept.	26	Uley..... *S*	6	11	4
Oct.	6	Chippenham ..... *S*	6	2	0
	7	Publow ..... *S*	1	19	0
	8	South Cerney Parish Church ..... *S*	3	18	6
	8	Cerney Wick	0	19	0

Hereford.

Sept.	23	Leintwardine ..... *S*	5	16	0
	24	Newcastle ..... *S*	2	8	0
Nov.	7	Habberley ..... *O*	1	0	0
	9	Bridstow..... *S*	3	13	8

Lichfield.

Sept.	18	Horninglow ..... *S*	3	9	0
	19	Dalbury ..... *S*	2	1	5
	28	Aldridge ..... *S*	3	17	1
Oct.	5	Smethwick Old Ch.... *S*	11	11	0
	8	Badger ..... *S*	4	14	10
	9	Sudbury ..... *A*	33	9	1
	15	Longstone.....	2	6	3
	21	Whixall ..... *S*	1	0	0
	24	Malin's Lee ..... *S*	2	9	0
	28	Boningale ..... *S*	1	17	1
	30	Prees ..... *O*	1	2	0
Nov.	3	Hasland ..... *S*	6	0	0
	10	Lichfield, Christ Ch. *S*	6	0	0
	27	Brewood..... *S*	17	17	0
	27	Handsworth ..... *S*	16	4	11
	27	Hamstead ..... *S*	3	4	9

Lincoln.

Sept.	4	Market Deeping ..... *S*	5	6	5
	4	Holton ..... *S*	0	16	0
	4	Ropsley ..... *S*	2	12	6
	5	Orby ..... *S*	1	7	10
	7	Bingham ..... *S*	1	16	0
	8	Halton Holgate (2) ... *S*	5	0	0
	8	Tuxford ..... *S*	3	0	0
	8	Friesthorpe ..... *S*	3	2	6½
	8	Snarford..... *S*	2	2	1½
	8	Thorpe, St. Peter..... *S*	2	2	7
	9	Skillington ..... *S*	2	2	7
	9	North Hykeham ..... *S*	1	8	4
	11	Drove End..... *S*	3	6	2
	11	Gedney Hill ..... *S*	2	1	2
Sept.	12	Sutton, St. Edmund *S*	£1	9	9
	12	Horsington ..... *S*	2	5	0
	15	Rempstone ..... *S*	1	2	1
	18	Halam..... *S*	3	10	0
	19	Mansfield, St. John's *S*	11	5	0
	22	Ancaster..... *S*	2	5	7
	23	N. Somercotes ..... *S*	2	10	4
	24	Owston ..... *S*	3	0	0
	24	Grainthorpe ..... *S*	2	0	0
	24	Bigby ..... *S*	1	3	0
	28	Laughton-cum-Wildsworth ..... *S*	1	10	0
	29	Upton ..... *S*	0	13	0
	29	Harrington ..... *S*	2	9	4
	29	Brinkhill ..... *S*	1	2	8
	30	Blankney ..... *S*	5	7	3
	30	Morton ..... *S*	3	9	3
	30	Gainsborough ..... *S*	9	4	0
Oct.	1	Gamston..... *S*	3	15	0
	1	Hawksworth ..... *S*	3	11	0
	5	Ruddington ..... *S*	4	1	2
	7	Goxhill ..... *S*	2	0	0
	8	Elkersley ..... *S*	1	16	0
	8	Cleethorpes, St. Peter *S*	2	11	3½
	8	Clee ..... *S*	1	3	6½
	8	Braceborough ..... *S*	12	12	0
	13	Hacthorne ..... *S*	5	0	0
	13	Cold Hanworth..... *S*	0	14	0
	14	Rippingale..... *S*	1	18	6
	14	Kilvington..... *S*	1	14	0
	14	Cotham ..... *S*	1	3	6
	15	Norton Disney ..... *S*	0	14	2
	20	Skirbeck ..... *S*	5	5	0
	21	Burton-by-Lincoln ...*S*	4	0	0
	21	Langtoft ..... *S*	1	10	0
	22	Friskney..... *S*	2	10	0
	27	Kirkby Underwood ...*S*	2	3	0
	27	Staunton ..... *S*	1	2	8
	27	Flawborough..... *S*	0	14	4
	27	Anderby..... *S*	1	10	4
	28	Manton ..... *S*	3	0	0
	28	Scawby ..... *O*	7	4	9
	28	Barholme ..... *S*	1	18	5
	28	Swaton ..... *S*	1	0	2
	28	Spanby ..... *S*	0	1	1
	29	Markby ..... *S*	0	3	6
	29	Hannay ..... *S*	0	14	6
	29	Stainby ..... *S*	3	11	11
	29	Gunby..... *S*	1	17	5
	31	New Bolingbroke..... *S*	1	14	0
Nov.	2	Keelby ..... *S*	3	18	0
	3	Normanton-on-Cliff ...*S*	1	0	0
	3	Barrow-on-Humber...*S*	2	10	0
	3	East Stockwith..... *S*	1	3	0
	4	Caenby ..... *S*	1	10	0
	4	Gretford ..... *S*	1	17	0
	4	Wilsthorpe Chapel ...*S*	2	3	3
	5	Tydd St. Mary ..... *S*	1	14	0
	10	Flintham ..... *S*	2	9	3
	11	Saxby ..... *S*	0	12	10
	12	East Stoke Church...			
	12	Syerston Chapel	1	11	11
	12	Elston Chapel			
	12	Fotherby..... *S*	2	12	0
	14	North Carlton ..... *S*	0	8	6
	19	Bole..... *S*	0	18	0
	19	Saltfleetby, St. Peter's *S*	0	17	0
	23	Tetney ..... *O*	1	10	0
	23	Redbourn ..... *S*	1	5	5
	23	Willoughby ..... *S*	1	7	11
	24	Wellow ..... *S*	0	7	6
	24	Somersby & Enderby *S*	1	12	6

Llandaff.

Sept.	5	Barry	*S*	£1	0 10
	17	Kemeys	*S*	0	11 9
	30	Matherne	*S*	3	15 0
Oct.	2	Llanilid and Llanharan	*S*	5	0 0
	10	Oldcastle	*S*	0	12 0
	15	Tongwynlas	*S*	0	12 0
Nov.	12	Trostrey	*S*	1	5 0
	12	Bettws Newydd	*S*	1	5 0
	26	Penrhos	*O*	0	17 6

Manchester.

Oct.	6	East Compton	*S*	6	0	0
Nov.	4	Audenshaw	*S*	6	6	0
	6	Broughton	*S*	18	8	9

Norwich.

Sept.	8	Loddon	*S*	1	12	1
	10	Little Walsingham ...	*S*	4	2	2
	25	Walpole	*S*	2	3	9
Nov.	7	Great and Little Glenham	*O*	2	2	0
	10	Norwich Diocesan ...	*A*	20	19	6

Oxford.

Sept.	14	Ascot, All Saints'.....	*S*	15	11	1
	15	Cranborne, St. Peter's	*S*	16	13	11
	17	Old Windsor	*O*	3	6	6
	26	Bletchley	*S*	1	0	0
Oct.	1	Great Horwood.....	*S*	2	10	0
	1	Drayton Beauchamp	*S*	2	5	0
	2	Adderbury	*S*	4	12	9
	10	Upton	*S*	1	3	9
	10	Aston Upthorpe	*S*	2	16	4
	21	Banbury	*O*	5	16	3
	27	Hambleden	*S*	6	19	3
Nov.	5	Pyrton.....	*S*	1	6	6
	12	Hambleden (add.)		0	10	0
	27	Asthall	*S*	1	2	2

Peterborough.

Oct.	1	North Kilworth	*S*	1	0	0
	23	Sewstern.....	*S*	3	1	0

Ripon.

Sept.	7	Bradford, St. James	*S*	6	5	7
	8	Ilkley	*S*	13	2	2
	24	Hunslet, St. Jude's...	*S*	1	13	9
Oct.	14	Dodworth	*S*	1	1	10
	20	Cleckheaton, St. John's	*S*	7	15	0
	31	Bradford, All Saints'	*S*	10	10	0

Rochester.

Sept.	1	Bradwell-on-Sea	*S*	2	0	11
	2	Ovington (add.)		0	10	6
	2	Bramfield	*S*	3	2	4
	8	Belchamp Walter.....	*S*	1	11	8
	12	Darenth	*S*	1	6	9
	14	Stondon Massey	*S*	2	10	0
	16	Barking Church Union		5	0	0
	16	Little Laver	*S*	2	2	6
	18	Good Easter	*O*	0	15	0
Sept.	18	Roxwell	*S*	£3	15	6
	28	Ridley	*S*	2	10	0
	30	Wallington.....	*S*	2	4	7
Oct.	1	Little Baddow	*S*	1	10	0
	7	Thorpe-le-Soken	*S*	2	14	4
	20	Kelvedon Hatch	*S*	2	1	4
	20	Lewisham	*O*	20	0	0
	21	Myland	*S*	1	14	2
	21	Sydenham	*S*	36	8	6
	27	Leyton	*S*	18	14	6
Nov.	2	Halling	*S*	1	5	6
	2	Gravesend Ch. Union .		36	16	0
	2	Greenhithe.....	*O*	2	12	0
	2	Stone	*O*	5	0	0
	3	Hatfield Heath.....	*O*	3	4	0
	6	East Mersea	*S*	0	19	6
	7	Chigwell Row	*S*	3	0	7
	10	Tring	*A*	4	12	0
	20	Aston	*S*	3	5	4

Salisbury.

Sept.	1	Salisbury Cathedral ...		11	10	1
	1	Savernake	*S*	4	4	0
	12	Highworth (Alms Box)		0	10	0
	21	Almer	*S*	1	14	10

St. Asaph.

Sept.	4	Llanasa	*S*	1	5	0
	9	Cefn.....	*S*	5	15	6
	11	Prestatyn	*S*	1	0	0
	26	St. Asaph Cathedral	*S*	8	7	7

St. David's.

Sept.	23	Llangattock	*S*	4	18	9
	25	Llanfihangel Penbedw	*S*	1	0	3½
	25	Colman Chapel		0	13	10½
Oct.	1	Kilgerran	*S*	4	5	0
	6	Llanfihangel-ar-arth	*S*	1	8	0
	7	Llandilo Fawr	*S*	9	4	4
	14	Llanarth.....	*S*	1	8	0
	19	Llanllchairn	*S*	3	3	0
	30	Llandingat and Llanvair-y-Bryn	*S*	6	9	11
	30	Pembroke	*S*	2	13	0
	30	Penally	*S*	2	3	0
	30	Tenby	*S*	21	2	3
Nov.	10	Llandrindrod.....	*S*	1	17	10
	30	Llanedy	*S*	1	5	9

Worcester.

Sept.	1	Anstey.....	*S*	3	5	9
	29	Kidderminster, St. John Baptist	*S*	6	5	0
Oct.	1	Martley	*O*	5	16	0
	6	Kidderminster	*S*	11	9	4
	12	Harbury.....	*S*	2	14	2
	26	Frimpley	*S*	3	7	6
Nov.	5	Stone	*S*	2	16	0
	21	Wichenford	*S*	1	15	9

Sodor and Man.

The Church-Builder.

No. XXX.

Results of the Jubilee Appeal.

THE Jubilee Year expired on the 6th of February, and it may be interesting to our readers to have a general summary of the results of the Jubilee Appeal.

From Collections made in	£	*s.*	*d.*
13 Cathedrals	226	10	2
2 Chapels Royal	31	12	0
1200 Churches	5090	16	0
King's College, Cambridge	100	0	0
3 City Companies (Goldsmiths', Grocers', Mercers')	300	0	0
Cholmeley Trust	100	0	0
Private individuals	4398	0	0

It will be seen by this summary that the amount contributed to the Jubilee Fund is somewhat over 10,000*l.*, the sum named by the late Archbishop. But this sum includes contributions to the amount of some 2,500*l.* from sources which send their constant annual supplies to the Society, so that they cannot in the strict sense of the term be called special Jubilee contributions, and must be deducted from the Jubilee Fund. The latter may therefore be estimated at not more than 7,500*l.*

Although not satisfactory, this result is so far encouraging as it exhibits willingness on the part of Churchmen to recog-

nize the claims of the Society when they are clearly brought before them. Moreover, it is hoped that the force of the wide and urgent appeal which has been made will not have spent itself in attaining this first result. More especially may considerable future fruits be looked for from collections in parish churches; many of the clergy who have been prevented from making collections during the Jubilee Year having promised to do so during the current year.

The following additions have been made to the Jubilee Subscription List since the publication of the January Number:—

Amount already advertised . . . . . £ 8,370 14*s.* 11*d.*

	£	*s.*	*d.*
Ackers, B. J. John, Esq.	21	0	0
Ainslie, Rev. Robert .	2	2	0
Allen, Ven. Archdeacon.	10	0	0
Ditto, Sundry Small Sums	3	12	0
Amphlett, Rev. J. . .	1	1	0
Antrobus, Rev. John .	2	2	0
Baker, Rev. R. Lowbridge	1	1	0
Balliol College, Oxford, The Rev. the Master of	1	1	0
Bartlett, Mrs.	1	1	0
Batho, Mr. R. . . .	0	10	0
Berwick, The Right Hon. Lord	10	10	0
Bickersteth, Ven. Archdeacon	5	5	0
Birkbeck, Rev. J. . .	1	0	0
Bloomfield, Rev. E. N. .	2	2	0
Boutflower, Ven. Archdeacon	2	2	0
Bowen, Rev. J. . . .	1	0	0
Bryan, Rev. W. B. . .	2	0	0
Buttemer, Rev. Archdall	10	10	0
Cambridge, King's Coll.	100	0	0
Chappel, Rev. W. P. .	1	1	0
Clark, Miss	10	0	0
Cobham, Rev. J. B. . .	0	10	0
Courthorpe, G., Esq. .	25	0	0
Crew, Rev. E. D. . .	5	0	0
Dalton, Rev. J. E. . .	2	0	0
Darby, Rev. M. B., per Rev. H. Symonds . .	2	0	0
Doe, John, Esq. . . .	20	0	0
E. M. T. P.	1	5	6
Evans, Rev. G. . . .	1	0	0
Faussett	0	10	0
Foyster, Rev. G. A. . .	1	1	0
Gatenby, Rev. E. . .	1	1	0
Geldart, Mrs. Charles .	3	0	0
Gibbons, Sir J. . . .	5	0	0
Green, Rev. E. K. . .	0	10	6
Greenside, Rev. C. J. .	2	2	0
Hammond, Mrs. . . .	5	0	0
Harrison, Rev. George .	1	1	0
Harrison, Rev. W. . .	3	3	0
Hawkins, Miss S. C. .	0	10	0
Heisch, G. W., Esq. . .	5	0	0
Heurtley, Rev. Dr. . .	5	0	0
Hinde, Rev. W. H. F. .	1	0	0
Houlding, Mr. R. . .	0	10	0
Howe, T. M., Esq. . .	10	10	0
Howes, Rev. H. . . .	1	0	0
Hunter, Patrick, Esq. .	2	0	0
Jackson, Rev. L. . .	1	0	0
Jenkyns, Rev. Canon .	5	0	0
K. E. L. C.	10	0	0
Kennaway, Rev. C. . .	5	5	0
King, Rev. F. Meade .	2	0	0

	£	s.	d.
Langley, Chas., Esq.	10	10	0
Leigh, Rev. J. E. A.	10	0	0
Longueville, Rev. J. G.	1	1	0
Lyon, Rev. Joseph	5	0	0
Mant, Rev. F. W.	2	2	0
Martin, Rev. R.	5	0	0
Mason, Rev. A. W.	2	2	0
Maw, M., Esq.	100	0	0
Medland, Rev. J.	1	1	0
Mercers, The Worshipful Company of	100	0	0
Miller, Rev. M. H.	1	1	0
Moore, Miss	5	0	0
Norris, Rev. W.	5	0	0
Onslow, Rev. Middleton	2	2	0
Pellew, Hon. and Rev.	5	0	0
Perceval, Rev. Henry	2	2	0
Poole, Endworth H., Esq.	1	0	0
Price, Rev. John	0	10	6
Ray, Mr. John	0	10	0
Read, Rev. J. F. R.	3	0	0
Russell, Rev. H.	5	0	0
Salt, Thos., Esq., jun.	10	0	0
Salt, Miss (2nd Don.)	25	0	0
Sandford, J. Hugh, Esq.	1	0	0
Smith, Rev. C. Lessingham	10	0	0
Stannus, Rev. B. W.	1	0	0
Street, J., Esq. (2nd Donation)	25	0	0
Terry, Rev. Michael	0	10	0
Thorp, Ven. Archdeacon	5	0	0
Vernon, Rev. H. J.	5	0	0
Walker, Rev. S. M.	1	0	0
Ward, Rev. Henry	2	2	0
Webster, Mrs., per Rev. Geo. Ainslie	1	1	0
Wheeler, Rev. W.	1	0	0
Williams, Mrs. D.	1	1	0
Windsor, The Rt. Hon. Baroness (2nd Don.)	10	10	0
Yate, Rev. G. L.	5	0	0
Collections and Offertories:—			
Exeter Cathedral	16	5	0
Hampton Court Palace, Chapel Royal	5	4	0
In various churches	755	10	5

The Annual General Court and Public Meeting of the Society will be held at Willis's Rooms, King Street, St. James's, on Friday, May 28. The Chair to be taken by his Grace the Archbishop of Canterbury (President), at 3 p.m. precisely.

St. Mary's Church, Magor.

IN the Marches of Wales, in that fair and beautiful country formerly known as the Land of Gwent, and now called the County of Monmouth, a broad and fertile tract of pasture extends many miles along the Channel coast. This tract is commonly called the Moors, and within its limits exist some of the finest churches

that grace the ancient Diocese of Llandaff. Unhappily, the hand of decay has heavily punished that neighbourhood for the neglect of the holy trust committed to it, and the desolate fanes of Peterstone and St. Bride's are silent witnesses to the decay of faith. But now the spirit of restoration is at work, and, beginning with the fine Cathedral, has spread to numerous churches in the lowland and the mountain district, repairing and beautifying such venerable fabrics as those of St. Woollos and Caldicot, Caerleon and Raglan, and Marshfield, and a host of other smaller churches, remarkable chiefly for their antiquity and their lonely and desolate condition.

One of the most interesting of the larger churches is that of Magor, a building that cannot fail to attract the eye of the traveller as he journeys along the South Wales Railway between Newport and Chepstow, for it is almost within a stone's throw of the line, and its ample size and interesting architectural features, together with its situation near a small village, bear ample testimony that it was built, not for the edification of man, but "*ad majorem Dei gloriam.*" Its history is involved in obscurity. The locality was not unknown in early ecclesiastical annals, for in Rees' "Welch Saints" Llandewenny, near Magor, is mentioned as a chapelry of St. Winvaloc son of St. Brychan and St. Gwen, who lived about A.D. 500; and St. Gerin's Chapel, called Merthyr Gerin, stood near the farmhouse at the Upper Grange, in Magor. Dugdale's "Monasticon" gives a charter of confirmation of lands in Magor to Tintern Abbey, from William Marshall the younger, Earl of Pembroke, and grandson of Walter de Clare, the same who founded Tintern in 1131. A church certainly existed here in Norman times, for there are traces of Norman ornaments worked into the walls of the chancel. In the "List of Temporalia" belonging to Tintern Abbey, in the Taxation of 1291, there are three items of lands in Magor, the whole valued at fourteen shillings. In the time of Henry VIII. the possessions had risen considerably in value, for we find in the "Valor Ecclesiasticus" that the Abbey received from the lands in Magor, 24*l.* 14*s.* 4*d.*, besides 14*l.* 10*s.* from tithes in Magor and Reddwike, whilst the Vicar of Magor is entered as receiving 2*l.* yearly from the Monastery. It is amusing to compare the stipend of this

ecclesiastic with the salaries of other officers of the Abbey. From the same source we learn that the clothing of the community cost 28*l.*; that the six servants of the Abbot received 12*l.* yearly; those who had the care of the fishponds, 6*l.*; the kitchen, 4*l.*; the tailor, 1*l.* 6*s.* 8*d.*; the barber and the wood-cutter, each 1*l.* 6*s.* 8*d.* likewise. Thus the Vicar of Magor received only as much as one of the Abbot's servants, and a little more than the barber. Of course the sum must be multiplied by ten to bring it all near to our computation, and some idea of the value of the stipend may be formed from the fact that the salary of Mr. Cavendish, a gentleman belonging first to the suite of Cardinal Wolsey, then to the court of Henry VIII., was 10*l.* a year, or about 100*l.* of our money. The only trace of the long line of Vicars who must have served this noble church, is a stone slab with floriated cross on the chancel floor, with this inscription in black letter: "Orate pro aia" (here the name is illegible) "vicarii de Magor qui obiit xxviii die mensis Julii anno Dni millessimo ccccli cujus aī propicietur Deus."

Mr. Norton, the Architect, in his report on the building in 1860, says, "The plan of the church is somewhat peculiar, and consists of a nave with north and south aisles and north porch, a central tower with lateral chapels, and an extremely long chancel. The nave is separated from the aisles by arcades of three arches of Late but good Third Pointed work; clustered columns support well-proportioned arches, and instead of the ordinary capitals of that date is a very peculiar arrangement of four angels springing from a neck beading, and taking the place of a capital to each column. These angels hold scrolls, and their outspread wings form a continuous ornament at the springings of the arch, serving as a beautiful substitute for capitals. They are freely carved, and possess much artistic merit; and the angels' heads have so much character that I conclude they must be studies from life, and are perhaps portraits of ecclesiastics of the time. An unusual treatment occurs in one of the columns of the south arcade, in which is pierced a very elaborately canopied niche, with a corbelling apparently intended for a statue. A rich corbel occurs in the spandril over the next column, intended probably for the same purpose. The date of

the nave, aisles, chapels, and porch is of the fifteenth century, and the proportions of windows, doorways, and other architectural features are unusually good. The tower and chancel appear to be of earlier date, probably about the middle of the fourteenth century. The east and west arches of the former are very low, and simply chamfered; but the north and south arches appear to be insertions of a later date, the piers and soffits having the characteristic panelling of the fifteenth century. The upper stages of the tower appear to have been rebuilt at this late period, and its whole character is severe and simple. The early features of the chancel consist of a two-light window and priest's door in the south wall, and a triple east window of poor character, and the roof, which is of a good pitch." The whole was reduced to a most miserable state of ruin and decay by the neglect of past ages, the arches being out of the perpendicular, and in many places completely rotten.

To Mr. Norton's report we may add an extract or two from the more minute notes of a local antiquary, F. J. Mitchell, Esq.: "Outside the roofs of the chancel and nave are covered with stone tiles, those of the aisles and parvis (or little room over the porch) with lead. The parvis has a triple-light window to the north, and a small single-light window to the east and west, and a fireplace in the south wall. Its dimensions are fifteen feet ten by ten feet seven. A circular-headed doorway leads into it from the staircase, and a low four-centred doorway leads to the roof. The tower has a square staircase turret on the north-west angle. On the first floor is a north window, now used to get out on the roof of aisle, in the east wall an aumbrey, and a four-centred doorway opens into the room. In the belfry are five bells, four of which bear inscriptions as follow:—

'I to the church the living call,
And to the grave do summon all.—1785.'

'John Hodges, Churchwarden, 1785.'

'C. & I. Readhall cast this peal, 1785.'

'Come away.
Make no delay.—1785.'

"The tower has very thick walls. In the north lateral chapel a low Pointed door leads to the tower staircase. Four corbels are in the angles of this chapel: one a head crowned with strawberry leaved coronet, the second a mitred bishop, the third a monk with roll of hair, the fourth a head. These support the groining. The east window has four cinquefoiled lights with trefoiled supermullions. Its north window has three lights supermullioned. In the north aisle the north window has three cinquefoiled lights supermullioned. There is an octagonal benetura in the wall near the north door. The west window is the same as the north. The south chapel has a four-light cinquefoiled window supermullioned in the east wall, four springers for the roof, two being heads of kings with thick curly beard, the third a widow's head, the fourth a man's face. There are carved bosses on the roof. A slight arch leads to the aisle, the moulding continued to the ground with no capital. Where the capital should be is an angel's head and wings, holding a crown. In the south aisle the south windows have three cinquefoiled lights, the west window has four, supermullioned. There are remains of stained glass. In this aisle are remains of springers for a stone roof, supported on grotesque figures: the north aisle has no traces of a stone roof. The font is a handsome octagonal one of the Decorated Period. The porch is groined."

There are many who will understand how from the time of his presentation to the living in 1860, the restoration of this beautiful church was the darling project of the present Vicar, the Rev. Arthur C. Saunders. It is an oft-told tale now-a-days: many, thanks be to God, are personally acquainted with the history and the trials of a renovation like this. The almost hopeless project, the dark prospects, the dawn of better things, the earnest prayers, the anxious waiting, the painful calculations—these are well known to many of our readers; and those who know, can well appreciate the thoughtful and painstaking endeavours which have brought this great work to a happy conclusion. The restoration has been carried out in the most conservative manner possible; the chief innovation has been in the east window, which was poor and small, but is now a large and handsome one, in proper character. The total outlay,

including architect's fee, cost of faculty, lighting, furniture, &c., being nearly 2000*l.*, towards which the Incorporated Society made a grant of 100*l.*, the Vicar being left liable for a debt of about 400*l.*

The Church was re-opened on August 26, with most hearty and reverent services, when a large gathering of clergy and laity assembled, and a large surpliced choir, formed of contingents from the neighbouring parishes, did their best to render the service a meet offering of praise.

The architect was Mr. Norton, of Bond Street, London, and the work has been admirably effected by Mr. Jones, of Caldicot, with whom, to enable him to undertake it, the Rev. E. Turberville Williams, the Rural Dean, became co-contractor.

E. H. M.

The Right Use of Terra-cotta.

THE receipt of a letter, in consequence of our paper in the last "Church Builder," asking for a suggestion for a terra-cotta reredos, suggests the need for uttering a caution against an inappropriate use of the material, which, from its many good qualities and its cheapness, seems likely to be used extensively.

In all cases, in introducing a new material, it is very necessary not in the new material merely to imitate the material for which it is substituted. For example, in a case where stone is substituted for wood, or *vice versâ*, the different natures of both materials must be taken into account, and the treatment suitable for one should not be applied to the other. In a similar manner, plaster and cements, materials highly useful in their way, have often been made to imitate stone and other substances; and iron, taken from its most legitimate use and appropriate form of treatment, has been cast into forms similar to stone-tracery, and actually used in church windows as sub-

stitutes for it. For a time, such misuses of a noble material retarded the use of it for ecclesiastical purposes, till it was shown by a new race of artists, who had studied the principles upon which its use had been based in mediæval times, how grandly it could be treated and made subservient to the most important purposes. A fresh value is at once put upon any material when the proper artistic use of it is discovered, and when the men are ready who know how to make it available. Even wall-paperings, hangings, stuffs, carpets, &c., were at one time unavailable for Church uses so long as no pattern was attainable which was not wholly incongruous or obtrusive. The Church has always afforded the highest incentive to the exercise of all artistic genius; and it is doing good, in an artistic sense, if it only helps to bring back to the senses of the people the true principles in such small matters, comparatively, as these of which we are speaking.

Applying this to our special subject, terra-cotta has been misused in the way we have indicated, and been made to represent what it is not. It has been placed in false positions, and used where it could not fail of being a non-success. Two chapels, which we could mention, have been erected with terra-cotta in place of stone, fixed exactly as stone would be, and with the window-tracery, doorheads, quoins, strings, and ornaments, merely copies of stonework, so that the effect at first is quite deceptive, and in the end disappointing. To another we could point where a similar use has been made of patent stone, and where the effect is even more objectionable; not that we would refuse the use of this substance any more than terra-cotta for certain purposes and in appropriate situations.

Terra-cotta in its manufacture is liable to warp and twist, and so the straight lines and close joints necessary for all delicate work are not easy to be obtained. This fact therefore makes it more suitable for repeated ornamental details than for plain straight-line mouldings; and it is here that the economy of the moulding process begins to tell against the same work done by hand over and over again. For instance, the ball-flower ornament, repeated as we see it (at Gloucester and Hereford, for instance) all over the features of a window or a building, or

the dog-tooth or nail-head ornaments, could be better done in terra-cotta than carved by hand in stone, and indeed with as much real spirit and handywork in the one case as in the other, because the material when dried, before being fired, is in such a state that it can be cut and carved and worked by hand—in fact, is better for being so finished off. Thus, the preliminary work of roughing-out—mere mechanical work in either case—is done by a mould in terra-cotta, but the finish is by hand.

Now, of course, after what we have said, it will not be supposed we are suggesting the copying of the ball-flower or any other special ornament in terra-cotta, we only instance this as a case where the multiplication of the same form was very common, however tedious to be executed by hand; and, we may add, the diapering of walls (in Westminster Abbey and elsewhere) is but the repetition of the same form, though in many little details it may be varied, simply to give a rich decorative effect, and not for the sake of the detail itself.

Now this same kind of repetition, this same diapering of surface, can be peculiarly well executed in terra-cotta; and we say, that in the erection of any large or small town brick churches, advantage might well be taken of this material to introduce some appropriate enrichment of what will otherwise soon come, in this London or other town atmospheres, to be dull, dirty, and meaningless. While new, the contrast between grey, red, and black brickwork may be pleasing and sufficient to satisfy the eye; in a very short time all this will fade away into some monotonous, dirty tint, and then, of course, decoration of some kind will be felt a necessity. What we would now advocate is the use of some such kind of imperishable ornament as can be manufactured out of terra-cotta.

We have mentioned the material used at South Kensington, and as a variation, and, perhaps, a simplification, of the ordinary process of manufacture, we ought to add that it is simply moulded work from beginning to end. No hand work is employed upon it at all, but the ornament is just as it comes out of the mould, rough, with blunt edges, and coarse detail. But, however suitable for the building in which it is being placed, and for any mouldings or ornaments at a great distance from

the eye—and distance requires great boldness (say roughness) of treatment—there is a want of delicacy, refinement, and execution, to say nothing of variety in little details, which is visible in other terra-cotta work, and notably that which we have described as capable of being worked by hand, and even turned in a lathe, before being fired. By this latter process of hand finish, after being moulded into shape, a series of foliated panels, a variety of different yet repeating ornaments, a space of decorated wall surface, or a line of string or cornice moulding, besides columns with all their parts, as shafts, bands, caps, and bases, can be executed without any loss of that individuality and art workmanship which it is the desire of all interested in art to see stamped upon the work of the present time. But for tracery generally it is evidently incapable of being used to advantage, for the careful fitting of the carved pieces is next to impossible, and certainly it is not to be done more cheaply than stone. Of course, if the same pattern is to be repeated *ad infinitum* in a series of windows, cheapness may be attained; but against this we protest, and we hope we have shown why it would be objectionable. Such working from pattern would be the destruction of all art; although, of course, there are small tracery panels, as at Frittenden (quoted in our last), or little trefoil arches, used as a cornice in Hadleigh Rectory, Suffolk, &c., where such repetition is justifiable, and, indeed, the essence of the design.

But again size comes in as an important element in the consideration, for the pieces cannot be made very large, and in burning they shrink considerably, so that all moulds have to be made one-twelfth or more larger than the work is intended to be when finished.

Again, terra-cotta is made hollow, in order to prevent it from altogether going to pieces during the firing; but this is often an advantage, as it makes the blocks lighter to handle, and gives facilities for fixing and building in with other work. Yet, on the other hand, weight is such an element of stability, and so desirable in other ways, that the hollow blocks have to be often filled up with broken bricks and cement.

This hollowness is frequently of special advantage; in fixing shafts of columns, for instance, though these shafts if long must

be of several pieces to insure a perfect line, in fact they become a stack of pipes; but the jointing is unobjectionable, as can be seen in one of our most important modern churches, St. Alban's, Holborn, where the colour is a dullish red, which contrasts well with the adjoining work. The decoration of these shafts, however, is a very simple matter, and would serve to break up any disagreeable effect from this jointing; notably, certain large decorative columns at the new buildings of the South Kensington Museum, and the columns of the arcade of the Horticultural Gardens close by.

If we could see terra-cotta applied rightly, and of course designed consistently with the rest of the building in which it is to be placed, we should not fear to see it employed largely by architects for the construction and adornment of churches and other ecclesiastical edifices.

Biddenden Church, Kent.

THIS Church, dedicated to All Saints, unlike the one at Egerton, has both north and south aisles to the nave, with a fine western tower, and altogether may be considered a very complete and symmetrical plan.

It possesses many valuable archæological remains, with several valuable tombs, ledgers, and brasses. Over the south aisle, which is panelled with a flat ceiling at the west, bearing the cognizance of Archbishop Boucher, are the remains of a former sacristy, a very unusual position.

The church, before being restored, under the superintendence of Mr. Clarke, the Diocesan Architect, was sadly defaced by square pews and the usual churchwarden arrangements. It has now, however, been thoroughly restored, and filled with good open benches and stalls in pitch pine, the floors relaid, and the stonework generally reinstated. The tower is parted off by an open screen. The chantry chapel in the south aisle has a very interesting tomb, and was carefully restored at the expense

Biddenden Church, Kent.

of the lord of the manor. The gain in accommodation was very considerable, amounting to 268 adults.

The external features of the church are much the same as they have existed for many years, and architecturally there are few excrescences to destroy the general uniformity. The principal part of the work is of the fifteenth century; but in the high pitch of the nave and south aisle roofs, and the general character of the walls, there are evidences of a building of an earlier date.

The bequest of the two Biddenden maids, named Chalkey, said to have been made in A.D. 1100, exists in this parish, under which curious cakes are distributed; but Hasted rather doubts the correctness of the story.

The Churchyard Cross.

CHAPTER IV.

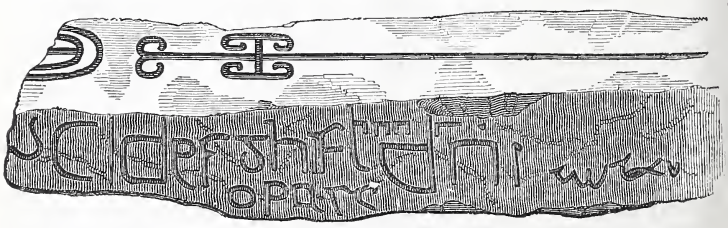
IRELAND is rich in ecclesiastical antiquities of all kinds, and among others in a numerous series of stone crosses. Many of these have an historical value from the fact, that either from inscriptions upon them, or from probable traditions, they are known to be monuments of saints famous in the early ecclesiastical history of the country. Others are valuable for the artistic merit of their design and sculpture.

In looking over a series of drawings, such as those which are accessible to the public in the works of Dr. Petrie on the "Ecclesiastical Architecture of Ireland," Mr. Wakeman's "Archæologia Hibernica," and Mr. O'Neil's "Irish Crosses," we observe three distinctly marked types. The rudest and probably the most ancient—though rudeness is not always an indication of high antiquity—are the unhewn pillar-stones which mark many of the spots traditionally said to be the graves of early saints. They differ nothing from the still earlier pagan pillar-stones except in this, that they have commonly a cross, either plain or within a circle, rudely incised upon them. Of

Grave-Stone of St. Monachan.

this type we are enabled by the courtesy of Mr. Parker, of Oxford, to give an example (reproduced from Dr. Petrie's work) in the accompanying woodcut of the grave-stone of St. Monachan, which is situated at the south-west end of his oratory, still existing, called Temple Gael, about three miles north-west of Dingle. We have to explain that the draughtsman who reproduced Dr. Petrie's illustration has failed to indicate with sufficient clearness that the edge of the stone which is presented to the spectator is marked with a series of the long and short lines, on the adjoining faces of the stone, like those which we see in this country on "log almanacks," and which are really letters of an inscription in the Ogham character.

Another type of these early Irish stones exhibits a flat stone, usually broad in proportion to its length, bearing an ornamental



Kilmalkedar Churchyard.

device, sometimes cruciform, sometimes only geometrical, and very often accompanied by the name of the person commemorated. Dr. Petrie gives woodcuts of several of these, chiefly from Clonmacnoise, bearing the names of early abbots of that famous monastery of the ninth, tenth, and eleventh centuries[1].

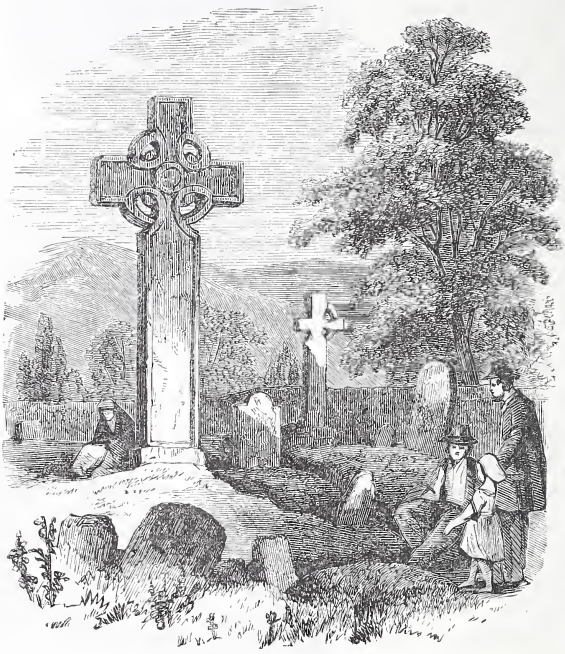
Aram Churchyard, Ireland.

We are enabled to give an example of this type, which is now used as a gravestone in the churchyard of Kilmalkeldar. On the face of the stone is a cruciform device, on the edge an inscription in Ogham characters. Dr. Petrie tells us that the letters DNI, about the middle of the stone, are to be taken as the usual contraction for Domini, and may be paralleled with the inscriptions Jesus, Soter, and Salvator, which Saint Patrick inscribed on three pillar-stones near Elphin[2]. The rest of the inscription, he tells us, is nothing more than an alphabet of the Ogham characters.

[1] "Ecclesiastical Architecture of Ireland," pp. 326, 327, and 365. See "The Church-Builder" for 1868, p. 158.

The third, later, and more artistic type of Irish crosses consists of a massive stone cross, usually with a circle about its head, of bold and effective outline, and often highly decorated with sculpture. We give in the preceding page a very plain example of this type from Acam churchyard, in which we recognize at once a type which we have already met with in England, Scotland, Wales, and the Isle of Man.

We give also another illustration of this common type from



Castle Keiran Churchyard, Ireland.

Castle Keiran churchyard, co. Meath. Some of the later examples of this type are much more striking in outline than these; the cross is larger in proportion to the total height, and they are covered with sculptures, and form really fine works of art. Some of these have been made known by the sumptuous coloured plates of Mr. O'Neil's work. There is a woodcut of the Cross of Monasterboice, which is a very good example, in

the "Archæologia Hibernica." Occurring, as they often do, in connexion with the ruins of the churches or monasteries to which they were once attached, they form most picturesque objects, well worthy of the artist's pencil.

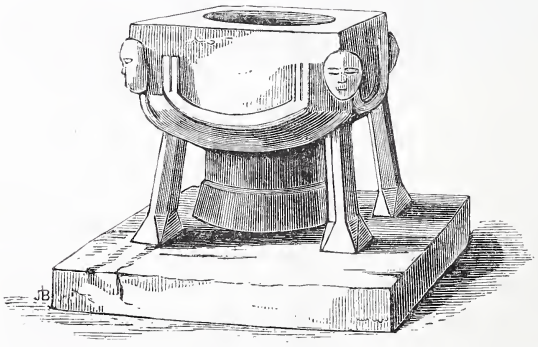
Tintagel Church.

THERE is, perhaps, hardly any parish church in England more interesting, from its association with the very earliest period of history, than that of Tintagel. Connected with King Arthur's Castle, and forming a most striking feature in the landscape, none who have visited that famous royal ruin can have failed to notice it. For centuries, very probably from the very dawn of Christianity in our land, has Tintagel Church borne her silent testimony to its truth. And doubtless many a tempest-tossed and weary mariner, as he listened to the happy, cheerful peal from the tower, carried away far over the surface of the dark, deep sea, has longed to have the wings of a dove, that he might escape from the perils of the ocean and find refuge in the courts of the Lord's house. The grandeur of the surrounding scenery, with its gigantic and rugged cliffs, its bluff headlands, its magnificent sea, which in fine weather is as clear as amber, as blue as the waters of the Mediterranean, and, above all, its fine bracing air, harmonizes well with this ancient house of God. And few who have ever entered it for the first time have not been impressed with its peculiar solemnity as well as with its extreme antiquity. But time, the great destroyer, has made visible inroads upon the building; and as soon as sufficient funds are obtained, the church is to be completely repaired and restored, great care being taken by the talented architect, whose services have been secured, to retain, as far as possible, every vestige of antiquity, and to perpetuate its peculiar and interesting character. The inhabitants, who are principally either tenant farmers or labourers, have shown a readiness to assist in every way, but they are unable to meet a deficiency of from 380*l.* to 400*l.* To make up this sum an appeal has been made to the public; and perhaps among the readers of this notice, some who have visited Tintagel, and

retain a pleasing recollection of the place and of its venerable church, will be willing to co-operate in the undertaking. Their contributions may be sent to the Vicar of the parish.

In the Oxford Glossary Tintagel Church is noted as one of the few in England which contains any portion of Saxon work, and to the archæologist as well as the architect it possesses many features of interest. The church is cruciform, and there is a small chantry chapel attached to the north wall of the chancel. Here may be seen the original stone altar, with the five crosses marked in the altar-slab. The south door is a beautiful specimen of Early Norman. The screen is in good preservation, and in the nave are nearly all the old benches with their carved ends. It is a curious circumstance, that Tintagel Church contains portions of every period of architecture, from the Saxon to the Perpendicular. The illustration at the foot of this notice represents the font, which is an interesting specimen of very early architecture.

The grand and picturesque scenery of Tintagel has, from time to time, attracted thither many artists, some of whom have exhibited at the Royal Academy and other exhibitions the result of their labours. It will be interesting to many to know that several of these gentlemen have most generously contributed paintings and drawings in aid of the Restoration Fund. Their generous contributions will be expended on the south transept, which will, from this circumstance, be called the Painters' Transept.



Font, Tintagel, Cornwall.

Cost per Sitting.

MR. EDITOR, the correspondence published in your last Number touches upon a large subject, though in itself apparently but a simple one, viz. the calculation of the cost of a church based upon the number of sittings, or "accommodation" afforded, as is often the expression.

One of your correspondents replies that the computation is utterly fallacious, another allows a wide margin, from 4*l.* to 10*l.* per sitting, according to style, &c.; all agree that the answer depends very much upon the style adopted, the "development" of the chancel, the use of galleries, the addition of tower or belfry, the including of warming and lighting in the estimate; as well as the situation of the building, its height, the materials to be used, and a multitude of other circumstances.

Yet upon the whole no better mode of general calculation—comprehensible to all concerned, and bearing some relation to the wants to be satisfied, and the means at command—has been discovered. For professional purposes other ways of estimating cost are in vogue amongst architects; but these require more or less professional skill and judgment, or at least experience, to be of much use, while to most of your readers such forms of calculation would be no guide whatever.

It is therefore not well to give up the usual plan of estimating roughly at per sitting; but then the various circumstances should be stated, and the differences of style not be forgotten, nor the fact overlooked that it costs more proportionately to accommodate in the same way a small number than a moderately sized congregation.

I have in my mind one church, as an example, amongst many others, which is satisfactorily carried out for 5*l.* per sitting, each of the 840 sittings being of the proper size for adults and children, and 800 of them in the open nave or in transepts so shallow as to be practically part of the nave. This is the Church of St. Andrew, Haverstock Hill[1], a remark-

[1] By Mr. C. F. Hayward.

ably planned church in many respects (the sole gift, it may here be said, of an anonymous donor through the Bishop of London's Fund). In this case the chancel is certainly shallow and "undeveloped," but all other things are in perfect order, even the pulpit, desk, and font are of marble. If the chancel were extended (as it might easily be, for there is plenty of ground eastward), and decorated consistently with the rest of the church, the total cost would be raised to less than 6*l.* per sitting. Even this would be reduced if the additional number of 150 to 200 sittings were added at the western end by a gallery, for which provision has been made. The building erected for the double purpose of church and school, before the building of this permanent church, cost roughly 1,200*l.*, and accommodated 500 persons—not too closely set together—on chairs, forms, and benches; so that the calculation in this instance is barely 50*s.* per sitting, which might be slightly raised or diminished by various local circumstances.

Thus a minimum can be arrived at for the satisfaction of your correspondent who seems to desire a "*perfectly* plain chapel, though still not of a mere temporary character, but built substantially of brick," of 2*l.* per sitting at the very least, which we venture to say is proportionately far cheaper than any iron construction of a temporary character, and less expensive to keep in repair.

I am, however, very far from recommending any meagre or parsimonious expenditure, or the unfortunate plan of stretching funds sufficient for a moderately good building to cover a larger one than can be made properly substantial at the price. What I have stated above does not tend to this; but the actual cost of so many examples of churches, chapels, and schools are so generally known, and their relative accommodation can be so easily ascertained, that no one would find much difficulty in setting down the probable cost of any work in contemplation, and calculating this in connexion with the number of sittings required. But when we speak of sittings, I wish we could substitute *sitters*, or congregation; but, unfortunately, partly from circumstances of position, such as the City churches, or those in newly formed neighbourhoods; partly from antique parochial arrangements, such as many of our largest parish

churches are burdened with; and partly from local and other causes, there are but too many instances where sittings are empty perpetually, and where the proportion of those occupied to the population of the parish is small indeed.

This fact makes the returns as to the spiritual destitution of the Metropolis even more appalling than appears by the statistics furnished by the Committee of the Bishop of London's Fund. And whether this shows that the churches must be taken to the people as well as adapted to their wants,—when the people do not come to the churches,—is a matter for further consideration.

I am, Sir,
Your obedient Servant,
X.

First Five Years of the Bishop of London's Fund.

THE retirement of Bishop Tait from the Presidency of "The Bishop of London's Fund," in consequence of his elevation to the Primacy, appears to present a favourable opportunity for calling the attention of our readers to the progress of this very remarkable effort of Church Extension.

The Fund was instituted on the 29th of April, 1863, at a Meeting of some friends of Church Extension, convened by the Bishop of London at London House, "to consult with certain of the Landowners and Employers of Labour in the Metropolis as to the best means of providing for the spiritual wants of the poorer Districts." But, inasmuch as the first five months of its existence were devoted to making careful statistical inquiries into the provision for the spiritual wants of the Metropolitan Parishes in the Diocese of London, and to the organization of the new Association, the actual operation of the Fund may be considered to date from the commencement of 1864[1].

[1] See First Annual Report, p. 9.

At the Meeting at London House it was agreed to ask the public for a certain sum within a limited period; and after considerable discussion a proposition to endeavour to raise 1,000,000*l.* in ten years was carried, after proposals to fix the amount at 100,000*l.* and 500,000*l.* had been successively negatived as inadequate to the extent of the deficiencies requiring to be remedied.

The scheme of operations propounded by the Bishop in his Letter to the Laity of the Diocese of London was large and comprehensive. Taking into consideration the circumstances, that those whom he addressed entertained probably very varied opinions as to the best mode of diffusing the ministrations of the Church among the population of the large Metropolitan Parishes, and that if voluntary contributions on a liberal scale were applied for, the wishes and opinions of the donors must be respected, he wisely made his new Fund the representative of the various modes in which benevolent Churchmen were endeavouring to effect the several objects in smaller and scattered Associations. He also provided that donors might limit the application of their contributions to the special object which they desired more especially to favour.

The administration of the Fund was entrusted to a very numerous and influential "Board of Management," consisting of peers, commoners, and clergymen, from whose ranks an "Executive Committee" was selected. The Board of Management numbers at the present time no less than 175 persons, and the Executive Committee 61, about two-thirds of them being laymen. The Board meets four times annually, and has the supreme control of the affairs of the Fund, its ordinary business, including the making of Grants, being left to the Committee, while both bodies act under the personal superintendence of the Bishop of the Diocese as President.

From the Fifth Annual Report, which has been recently issued, and which brings the account of the Fund down to the close of 1868, it appears that the total amount actually received to that period was 284,188*l.* 14*s.* 8*d.*, while a further sum was promised of 66,558*l.* 7*s.* 3*d.*, making a total of funds virtually raised of 350,747*l.* 1*s.* 11*d.*

With these resources at their command, the Managers of the

Fund have not been idle, as the following Table of Grants will show:—

Single Grants for material Objects.

	£
20 Parsonage Houses	4,000
36 Schools	14,794
Ditto for enlargement or fittings in 8 cases	1,390
Diocesan Board of Education, for small Grants to Schools	1,000
28 Mission Buildings, which are also generally used as Schools	12,557
Fittings and expenses of Missions in 5 cases	2,317
Annual rents of Rooms in 10 cases	330
Endowment of Districts in 2 cases	1,218
59 Permanent Churches	61,244
79 Sites: 33 for Churches	52,587
27 for Schools	
4 for Mission Buildings	
15 for Parsonages	

Grants for Clergy and Lay Agents.

To January 1, 1869 . . . . . £62,580

There is at the present time an annual charge for these three objects of 12,602*l.*

"These amounts have been voted out of the General Fund. But the result by no means shows the total effect of the Fund's operations. The large sum of 38,813*l.* 12*s.* 9*d.* has passed through the hands of the Committee, being devoted by the donors to special objects which they have themselves selected. Amongst these may be mentioned the gifts of three donors, viz. 13,000*l.* for a Church and School in Somers Town; 5,000*l.* for a free Church and free Schools in Kensal New Town; 4,500*l.* for the Church of St. Andrew, Haverstock Hill. The Commissioners of Woods and Forests have also contributed 15,000*l.* in annual sums of 1,500*l.* on account of property held by the Crown in the Diocese of London."

"The total number of Mission Districts which have been connected with the Fund is 70. Sixteen of these may be

considered to have already attained their object, inasmuch as they have been legally constituted and endowed by the Ecclesiastical Commissioners. Provision is thus made for a population of 112,400 souls, and an endowment in perpetuity has been secured of 3,650*l.* In several cases the parochial machinery of Churches, Schools, and Parsonages is complete, and in the remaining cases may be expected to follow without very much delay."

Before the close of 1867, 28 Churches, aided by the Fund to the extent of 28,240*l.*, had been consecrated; and of 13 more, to which grants were made amounting to 11,800*l.*, 4 have been consecrated subsequently, and 9 are in process of erection.

This summary, although presenting merely what may be called "a bird's-eye view" of the operations of the Fund, involves in reality a great amount of detail which cannot be fully appreciated without a perusal of the very elaborate and interesting synopsis inserted in the Report, and for which the Committee are indebted to Mr. Edward Thornton, who, as one of their Honorary Secretaries, has from the first paid assiduous attention to the working of the Fund, and made himself thoroughly acquainted with the wants of the Districts which it is principally intended to benefit.

Although the amount of contributions to the Fund falls far short of the 100,000*l.* per annum asked of the Churchmen of the Diocese, it must be allowed that the movement has been upon the whole, under God's blessing, a great success, especially when compared with previous efforts in the same direction, and that its progress has fully justified the boldness of its original promoters. Looking back to the closing years of the Metropolis Churches Fund, we find that its Committee "reported in 1849, that 'their resources were entirely exhausted;' and again in 1853, that they had received in the four intervening years but 18,000*l.*, of which 14,500*l.* were the contributions of *four* individuals only, while the number of annual subscribers did not exceed *three.* In the mean time the Census returns of 1851 showed, that, even while the Fund was in full activity to make up for the arrears existing in 1836, a further enormous increase had taken place in the numbers of the population. In the ten years, 1841—1851, 560,000 souls had been added to

the previous inhabitants of the Metropolitan District. The Report too on the Means of Religious Worship demonstrated by figures which could not be disputed, the lamentable deficiencies in organization for spiritual purposes of many of the northern and eastern Parishes of the Metropolis[2]." "The London Diocesan Church Building Society," founded by Bishop Blomfield in 1854, and comprehending among its objects Permanent Churches, Temporary Churches, Missionary Curates, Parsonage Houses, Sites, and Endowments, received during the first ten years of its existence, 1854—1864, no more than 77,858*l.* 9*s.* 10*d.*[3], or at the rate of between 7,000*l.* and 8,000*l.* per annum. The collection, therefore, at the present time of between 50,000*l.* and 60,000*l.* per annum by the Bishop's Fund is a great gain to the religious resources of the Diocese for the purposes of Church Extension.

The Bishop's Fund does not itself undertake building operations, but acts as an auxiliary, by providing grants in aid, seldom exceeding one fourth of the whole estimated cost. In all cases, it requires that as much as possible shall be drawn from local resources, proportioning the amount of its grants to the relative capability of the District applying. In some instances it does not proceed beyond loans for a short period, a plan previously adopted with success by the London Diocesan Church Building Society, whose means of making grants were very limited, on the principle that funds, granted away indeed but lying dormant until claimed, might in the mean time be utilized by being lent "to less needy Parishes, where it was very important to obtain at once the means of carrying out the works proposed, but where in due course the amount advanced could be repaid, for use in other places[3]."

The largeness of the Fund has been attended with one very great advantage, inasmuch as it has emboldened the Committee to suggest to incumbents of large and populous Parishes to take measures for supplying wants acknowledged to exist, and to accompany the suggestion by a promise of liberal pecuniary aid. The London Diocesan Church Building Society was never in a position, owing to the limited amount of its resources, to

[2] See Church Builder, No. 14, April 1865, p. 58. [3] Ibid. p. 60.

advance beyond the system of aiding schemes brought before them by their local promoters. But the far larger contributions on the part of the public to the Bishop's Fund have enabled its Executive Committee to become "aggressive," and not only to advise particular neighbourhoods that local action should be taken, but to stimulate them by the promise of valuable support.

Three points connected with the Fund deserve especial notice: 1st, the large number of Laymen whom Bishop Tait induced to take part in its management; 2ndly, the valuable assistance rendered to it by the Clergy of the Diocese, through the medium of appeals from the pulpit in its behalf. No less than 8,971*l.* 4*s.* 4*d.* was derived from this source in 1868. The direction which the contributions of laymen to charitable objects take is so much under the influence of the Parochial Clergy, that the willing and hearty co-operation of these latter is indispensable to success in maintaining the Fund in a flourishing condition. And, 3rdly, the important assistance rendered by Local Associations in various parts of the Diocese. From this source 7,500*l.* 15*s.* 6*d.* was derived in 1868.

We think we have reason to congratulate Bishop Jackson, on finding, at his accession to the See of London, such a powerful and efficient agent for Church Extension in active operation in his new Diocese. The unceasing growth of the Metropolis is one of the marvels of our age; but, while it adds enormously to the general wealth of the community, it increases also the labours and responsibilities of those upon whom depends the supply of the spiritual wants of the new Districts. Suburban parishes, which a century ago contained merely a few rural hamlets with a small and scattered population, have become the sites of large and populous townships, teeming with thousands and thousands of inhabitants; and the ecclesiastical arrangements, which were suitable to their wants in their pristine state, have become utterly disproportionate in their altered condition. Their ancient boundaries have, for spiritual purposes, to be subjected from time to time to fresh subdivision, and additional Clergy, Churches, Schools, and other agencies for the furtherance of pastoral work, have to be provided. In consequence, the occupant of the Metropolitan See, in our day,

finds that he has not merely to administer a settled Diocese, but to create new spheres of spiritual care and oversight.

We earnestly trust, that, in carrying on the designs of his predecessors, Bishop Blomfield and Bishop Tait, Bishop Jackson may be largely and liberally supported by the Clergy and Laity of the Diocese, upon whom the main burden has, in the course of Providence, devolved; that every Churchman in the Diocese, who has been blessed with the means, may feel that he has entrusted to him the duty of aiding the good cause; and that, when the next five years of the Bishop of London's Fund shall come to be reviewed, this great, this important, this holy work will be found to have most materially advanced, although its completion at such an early date is beyond the bounds of reasonable hope.

"Architecturesque."

PROFESSOR KERR has originated the new word which heads this article, as an expression of the artistic quality which makes the difference between the craft of building and the art of architecture. After having suggested the word on several public occasions, the Professor elaborated his proposal in a lecture at the Royal Institution in February. A very few extracts will enable our readers to understand the proposal.

"The question," said the Professor, "which he had to propound this evening was this—Is there in the art of architecture a certain artistic essence which is peculiarly its own? They might look at a building—suppose it a perfect work—the structure all that could be devised for propriety, and in accordance with the advancement of the age; and yet, when looked at by the artist, that building might happen to be simply dead, devoid of every thing like vitality, and dumb with regard to any thing like speech. But let the artist put his pencil over it, and, like an enchanter's wand, it would produce in every touch a manifest vitality, until at the last, that which was dead had become instinct with perceptible life, and that which was

dumb spoke a positive and fascinating language. Now what was this that was added? That upon which this process had been performed was building; the result architecture; between the two lay something, and that he called the 'architecturesque.'"

* * * * *

His next step was to point to a few examples of the introduction of the "architecturesque," or the expenditure upon building of that desire which was implanted in the human intelligence for ornamentation—that desire which of itself more than any other separated man from the lower animals. By means of illustrations he pointed out the gradual stages of the introduction of the "architecturesque" as shown in the development of the column from the rude trunk of a tree up to the Greek Doric order, which, he said, might be regarded as almost the simplest of all architectural contrivances, yet so refined that it still retained its hold upon us as one of the most perfect. He further pointed out the development of the "architecturesque" in the arch. The origin of the arch, he said, was not generally properly understood. Most people supposed that the curve of the circle was the form that originated the structure of the arch. Nothing was a greater mistake. The origin of the arch was simply in timber strutting. The same principle was exhibited in stone struts; and he was of opinion that the pointed arch as a principle was older than the semicircular arch; he did not mean as an ornamental detail, but as a principle of construction.

Our contemporary the "Builder," lamenting that the word does not seem to have taken a hold upon the public mind, says, "It is really, however, a very important thing that we should define, more clearly than has hitherto been done, wherein architecture as an art really consists, seeing that in the eyes of one class of critics it is coming to be largely identified with engineering, and with another class it has for some time back been looked upon only as the framework for the exhibition of sculpture and ornamental design. We owe a good deal, therefore, to one who has introduced an expression, the recognition of which (should it come to be recognized) will be in itself a tacit acknowldgment of the fact, that architectural design does actually exist as an independent art. We shall owe still

more to any one who will define clearly for us wherein the 'architecturesque' consists."

Some term seems really wanting. "Architecturesque" is rather unwieldy, but may be taken in default of a better, and may really be of use in furthering a public recognition of the special art quality of architecture.

Gothic Sculpture.

MR. Westmacott, R.A., in his third lecture this season before the Royal Institution, said a few words on Gothic sculpture worth quoting by way of warning to our ecclesiastical designers; for though Mr. Westmacott is strongly opposed to Gothic art, and his opinions on any subject connected with it must be taken with a grain of salt, yet he is an eminent artist in the highest school of sculpture, and his criticisms on any question connected with the proper application of sculpture to architecture are worthy of respect and consideration.

"In the eleventh and twelfth centuries," he said, "Gothic architecture also made its appearance, but it had not sufficient vitality to last more than 250 years. The best Gothic was in the fourteenth century, but died out, to be revived only at the present time. The figures in this architecture were absurd and grotesque in the extreme; human figures were made to bear brackets and arches, and monks and nuns were carved into spouts for water. The drapery of the figures is commonly ranged in straight lines like organ pipes, and when they are in a recumbent position the dress invariably has the folds it would assume supposing the wearer were standing on his legs."

Grants

In aid of Church Building, &c., made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At a Meeting held at the Society's House, 7, Whitehall, S.W., on the 21st of December, 1868, the 18th of January, 15th of February, and 15th of March, 1869[1], Grants of money amounting to 2,385*l.* were made in behalf of the following objects:—

Building the new Churches at Blakenall, in the parish of Bloxwich, Staf-

[1] The March meeting was the last of the Society's financial year, and during the past twelve months they have made grants to 170 places, a larger

fordshire; Cotehill, in the parish of Wetherall, Carlisle; Eltham, Holy Trinity, Kent; Herston, parish of Swanage, Dorset; Hollybush, in the parish of Castle Morton, Ledbury; Streatham, St. Peter (Leigham Road); and Thurstonland, parish of Kirkburton, Huddersfield.

Rebuilding the Churches at Barnstaple, Holy Trinity; Boyton, near Woodbridge; Little Marcle, near Ledbury; Ramsden, near Enstone, Oxon; Slough, Windsor; Walton-in-Gordano, near Clevedon, Somerset; and West Malvern.

Enlarging or otherwise increasing the Accommodation in the Churches at Adisham, Wingham; Ancroft, Beal, Northumberland; Attenborough, Nottingham; Baconsthorpe, Holt; Barrow-on-Humber, Ulceby; Bilton, York; Caunton, Newark; Checkendon, Henley-on-Thames; Chesham, Bucks; Cogenhoe, Northampton; Deene, Wansford, Northants; Emberton, Newport Pagnell; Fleckney, Market Harborough; Gillingham, Chatham; Gisburne, Skipton, York; Gunby, St. Peter, Spilsby, Lincoln; Hanney, Wantage; Hindringham, Thetford; Itton, Chepstow; Kimcote, Lutterworth; Lezant, Cornwall; Little Bedwyn, Hungerford; Llangunider, Crickhowell; Llanstephan; Lowick, Thrapstone; Llyswen, Radnor; Maisemore, Gloucester; Margaretting, Ingatestone; Ocle Pitchard, Hereford; Over, Winsford, Cheshire; Prince Town, Dartmoor; Radwinter, Saffron Walden; Rockingham, Leicester; Sandwich, St. Clement; Saxlingham, Nethergate, Norwich; Smarden, Staplehurst; Sutton, Ely; South Warnborough, Odiham; St. Thomas-by-Launceston; Thoroton, Newark; Walton-on-the-Hill, Epsom; Westwell, Burford, Oxon; Wick, Bridgend, Glamorgan; and Wilsford, Marlborough.

The Grants formerly made towards building Holy Trinity Church, Bingley, Yorkshire; rebuilding Taf Vechan, Talybont, Brecon; and Sykehouse, York; and towards restoring, &c., the Churches at Chesham, Bucks; Chipping Sodbury; Gateshead, St. Edmund; Hucking, Sittingbourne; Shaugh, Plymouth; Stottesdon, Bewdley; and Wooburn, Beaconsfield, Bucks, were increased.

Grants were made from the School-Church and Mission-House Fund towards building a School-Church at Bowlish, parish of Shepton Mallet; one in the parish of St. John, Cardiff; and at St. Thomas-by-Launceston, Cornwall.

The Society likewise accepted trusts of the following repair funds for new Churches, viz. Birkenhead, St. James; Birmingham, St. Gabriel, St. Lawrence, and St. Nicholas; Brightside, All Saints', Sheffield; Eddington, parish of Hungerford; Jersey, St. Simon; Mortimer, Westend, parish of Stratfield, Hants; and South Dulwich, St. Stephen.

---

number than in any previous year of the Society's existence (fifty years), 8,515*l.* having been granted, by which additional church accommodation has been gained for 29,732 persons, of which number of sittings 28,596 are free, 32 new churches have been built, 23 rebuilt, and the restoration and enlargement of 115 others have been accomplished. The Society deeply regret that they were not in a position to give larger grants.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

*** The letter *O* denotes Offertory; *S*, Sermon; *M*, Meeting; *A*, Association.

Diocese of Canterbury.

Dec.	1	Rolvenden Alms Box		£0	4	6
	21	Chislehurst	*A*	2	15	0
Feb.	22	Canterbury Diocesan	*A*	157	4	4
	26	Tenterden, St. Michael's.....	*O*	2	10	0

York.

Dec.	29	Killington	*S*	3	4	0
Jan.	2	Sancton	*S*	1	2	7

London.

Dec.	1	Upper Clapton and Stamford Hill Church Fund	*A*	21	0	0
	31	Hornsey	*S*	15	18	6
Jan.	13	Ealing, St. Mary	*S*	24	11	0½
		Ditto	*A*	5	17	3
	15	Whitton	*O*	0	16	9
	15	Westminster, St. John's.....	*A*	2	18	1
Feb.	2	Hampton Wick	*S*	6	12	5
	9	Hampton Court, Chapel Royal	*O*	5	4	0
	16	Feltham	*S*	4	12	9
	23	Highgate, St. Michael's	*S*	29	9	0

Durham.

Dec.	5	Cassop-cum-Quarrington	*S*	0	15	0
	8	Staindrop	*S*	4	15	0
	11	Dinnington	*S*	3	4	0
	16	Greatham	*O*	1	16	8
	16	Durham, St. Mary-le-Bow.....	*S*	3	1	0
Jan.	4	Berwick-on-Tweed...	*O*	1	10	10
	4	Taufield	*O*	1	10	0
	5	Leadgate	*O*	1	1	7
	6	Cornforth	*S*	1	4	0
	8	Duddo.....	*S*	2	0	0
	8	Ethall	*S*	0	10	2
	8	Kyloe	*S*	3	0	0
	8	Tweedmouth.....	*S*	5	12	0
	9	Witton Gilbert	*S*	2	2	6
	13	Darlington, St. John's.....	*O*	4	3	8
	14	Durham Diocesan ...	*A*	103	5	8
	27	Haughton-le-Skearne	*A*	2	0	0
Feb.	2	Jarrow-on-Tyne	*O*	1	3	0

Collections received through Diocesan Society (Moieties):—

Benfieldside, St. Cuthbert	2	10	0
Gateshead, St. Mary	8	11	6
Collierley	1	1	0
Usworth	£0	19	9
Westoe	1	6	5
Sockburn	1	13	9
Seaton Carew.....	2	14	11
Alwinton-with-Hallystone.....	2	10	0
Ryton	3	1	0
Blaydon	2	12	3
Alnham	0	6	3
Shadforth	1	0	0
Howden Panns.....	0	18	4
Belmont	0	5	0
Milford	1	10	0
Seghill.....	0	5	0
Edlingham.....	1	5	9
Whitburn	3	7	4
Felling, Christ Church	1	0	0
Stainfordham	0	12	3
Wolviston	1	0	0
Dalton-le-Dale	0	10	6
New Seaham	0	8	6
South Shields, St. Mary's	4	10	6
Longhorsley	1	4	2
Ellingham	0	10	0
North Shields, St. Peter's	1	18	6
Esh	1	16	3

Winchester.

Dec.	2	Southampton, St. Peter	*S*	10	13	9
	15	Millbrook	*A*	3	5	0
		Ditto	*S*	9	16	10
	29	Long Ditton	*S*	6	0	5
	29	Hampshire C. B. S..	*A*	50	0	0
	30	Walton-on-Thames...	*S*	6	15	0
	2	Wherwell	*S*	2	8	10
Jan.	2	Hyde, St. Bartholomew's	*S*	2	2	2
	3	Preston Candover ...	*S*	1	10	0
	15	Send	*S*	1	7	10
	15	Ripley	*S*	1	12	2
Feb.	1	Laverstoke.....	*O*	0	14	10
	1	Freefolk	*O*	1	17	5
	1	Byfleet	*S*	5	18	0
	2	Blendworth	*S*	3	9	0
	2	Woolston	*O*	3	0	0
	3	Woolverton	*S*	1	5	0
	24	Tooting, Trinity Ch..	*S*	26	0	8

Bangor.

Jan.	6	Darowen.....	*S*	0	6	0
	12	Dolgelly.....	*S*	3	6	7

Bath and Wells.

Jan.	5	Chew Magna.....	*O*	6	13	2
	5	Bishop's Sutton	*O*	2	4	4
	11	Shepton Beauchamp..	*S*	1	0	0
	11	Merriott	*S*	2	17	6

Carlisle.

Dec.	1	Kendal .....*S*	£15	0	0
	1	Carlisle, St. James's .*S*	1	7	6
	29	Brough-by-Penrith ...*O*	1	3	0
Feb.	4	Wigton, Allhallows ...*S*	1	1	8

Chester.

Dec.	31	Eccleston .....*O*	3	3	0
Jan.	4	Wallasey.....*S*	18	3	2
	19	Over Tabley .....*O*	1	8	6
	19	Ditto.....*A*	3	1	6
Feb.	3	Birkenhead, St. Peter's .....*O*	1	13	6
	4	Hindley, St. Peter ...*S*	2	0	0
	26	Frodsham .....*S*	15	8	0

Chichester.

Dec.	22	Midhurst .....*O*	4	11	0
	29	Guestling, in lieu of *O*	2	2	0
	29	Brighton, St. Margaret's Chapel .....*S*	8	8	0

Ely.

Jan.	16	Milton Ernest .....*O*	1	9	8
	28	Elm.....*O*	5	1	3
Feb.	3	Soham.....*S*	5	14	6

Exeter.

Dec.	15	Withycombe Raleigh *S*	8	3	6
	23	Woodbury .....*O*	1	10	0
	29	Cadbury .....*O*	1	10	0
	29	Calstock .....*O*	1	10	0
	29	Butterleigh .....*O*	1	1	0
	30	Sutcombe, in lieu of *S*	1	1	0
	31	Martinhoe .....*S*	1	3	0
Jan.	4	Truro, in lieu of .....*O*	0	10	0
	20	Exeter Cathedral.....*S*	16	5	0

Gloucester and Bristol.

Dec.	3	Oxenhall.....*O*	1	2	9
	3	Pauntney .....*O*	1	3	5
	8	Little Compton.....*S*	1	10	0
	12	Almondsbury .....*S*	5	0	6
	29	Staunton .....*S*	2	5	6
	29	Quedgeley .....*O*	3	19	0
Jan.	5	Welford .....*O*	1	1	0
	5	Weston-on-Avon.....*O*	0	10	6
	16	Standish and Hardwicke .....*S*	2	11	8
	16	Littleton Drew .....*S*	0	10	0
	19	High Combe .....*S*	0	15	0

Hereford.

Dec.	30	Llangorse .....*O*	1	0	0
Jan.	13	Burwarton.....*S*	1	10	0
	15	Leighton and Trelystein .....*A*	3	2	0

Collections received through Diocesan Society:—

Withington.....	3	10	0
Kingston.....	1	1	2
Thruxton	0	11	8
Callow	0	10	4
Dewsall	0	6	8
Much Wenlock.....	3	10	0
Burford	1	5	0
Moreton-on-Lugg	5	16	8
Rushbury	£2	2	0
Mordiford	1	18	3
Felton	1	11	4
Holme Lacey.....	1	5	1
Westbury	1	7	0
Tupsley	1	10	0
Bullinghope	1	0	0
Goodrich.....	1	17	9
Tedstone Delamere	1	10	0
Bucknell.....	2	6	10
Rock	0	13	6
Hopesay	1	19	7
Madeley	2	13	1
Tasley	0	10	0
Pulverbatch	3	6	6
Middleton Scriven	0	14	0
Rochford	0	17	6
Bromfield	6	2	0
Orleton	0	18	1
Allensmore	1	2	6
Stretford	1	2	7
Eardisley and Bollingham.....	1	3	6
Much Marcle.....	1	2	8
Yatton	0	7	7
Ocle Pitchard.....	0	16	3
Thornbury	0	13	0
Stoke Edith	1	5	8
Ganarew	0	10	0
Letton	0	18	0
Helenswick and Little Cowarne	0	16	3
Eyton	1	1	10
Bobbington.....	1	0	3
Bitterley	1	3	9
Diddlebury.....	1	5	5
Whitchurch	0	17	6
Norton Canon	0	9	3
Bosbury	3	0	0
Monkland	0	18	10
Coreley	1	17	0
Downton.....	1	5	2
Cold Weston	0	5	8
Wheathill			
Tretire			
Hope-under-Dinmore	1	7	2
Chetton, Deuxhill, Glazeley, and Loughton	2	2	6
Worthen	5	0	0
Aymestrey and Leinthall Earles	1	7	6
Coddington.....	0	14	0
Peterstow	1	11	6
Staunton-on-Wye.....	0	15	9
Donnington	0	14	5
Winforton	0	10	3
Rowlestone	0	10	6
Little Marcle.....	1	5	6
Puddleston.....	0	14	0
Walterstone	1	0	0
Tarrington	3	6	4
Westhide	0	6	10
Hardwick	1	16	10
St. Margaret's	0	15	2
Michaelchurch, Eskley	4	6	1
Stoke Lacey	0	16	4
Bolstone.....	0	8	2
Much Cowarne	0	16	7
Ashperton	0	10	9
Vowchurch.....	0	15	0
Clehonger	0	5	3
Breinton.....	0	14	2
Castle Frome.....	1	0	0
Brampton Abbotts	0	13	11
Brockhampton	0	11	1

		£		
Eaton Bishop		0	5	0
Hampton Bishop		0	11	6
Hereford, St. Martin's		1	17	1
Whitney		0	15	0
Aston Ingham		0	10	0
Credenhill		0	19	0
Canon Frome		1	2	6
Sutton, St. Nicholas		0	10	0
Dilwyn		1	14	0
Bishopswood		1	0	0
Yarpole		2	2	0

Lichfield.

Dec.	9	Normanton, St. Peter's	*S*	0	4	5
	14	Handsworth, St. James's	*S*	8	9	0
	16	Trentham	*S*	3	0	3
	17	Shrewsbury, St. Chad's	*S*	6	1	3
	18	Pitchford	*S*	2	6	6
	18	Measham	*S*	2	10	10
	23	Upton Magna	*O*	5	0	0
	29	Newport	*S*	8	12	11
	31	Whitchurch	*O*	10	0	0
Jan.	9	Lilleshall	*O*	5	0	0
	9	Birchfield, Trinity Ch.	*S*	16	1	2
	9	Handsworth	*M*	4	1	10
	12	Chesterfield	*O*	7	8	9
	14	Ash	*S*	2	2	0
	14	Prees	*A*			
	30	Thorpe	*O*	1	13	0
Feb.	12	Horsley	*A*	2	0	0
	19	Hinstock	*S*	4	11	0
	27	Battlefield	*O*	2	0	0

Lincoln.

Dec.	1	Fleet	*S*	4	13	8
	1	Claxby-cum-Normanby	*S*	2	8	1
	2	Eakring	*S*	2	2	0
	3	Winteringham	*S*	1	14	10
	7	Harlaxton	*O*	1	10	9
	8	Ormsby and Driby	*S*	1	17	4
	9	Quadring	*S*	1	2	0
	9	Mansfield, St. Peter's	*S*	8	6	0
	9	Cadney	*S*	0	10	0
	11	Grayingham	*S*	1	0	0
	14	Carlton Scroop	*S*	2	13	6
	15	Finningley	*S*	1	19	0
	15	Appleby	*O*	2	4	9
	17	Baston	*S*	1	6	6
	17	Lissington	*S*	1	7	7
	18	Lowdham	*S*	4	0	0
	18	Markham Clinton	*O*	1	6	0
	19	Hougham	*S*	3	0	7
	19	Marston	*S*	2	19	5
	19	Barnoldby-le-Beck	*S*	0	7	6
	22	Little Ponton	*S*	3	8	2
	23	Asterby	*S*	0	11	6
	23	Calkwell	*S*	0	11	6
	23	South Willingham	*S*	0	19	5½
	23	Sixhills	*S*	0	14	0½
	24	Skellingthorpe	*S*	4	10	0
	24	Everton	*S*	1	4	0
	29	Bitchfield	*S*	1	0	6
	29	Bassingthorpe	*S*	7	3	0
	29	Panton	*S*	1	16	6
	29	Hatton	*S*	0	11	10
	29	Melton	*S*	8	12	6
	29	Wainfleet St. Mary	*S*	2	8	9
Dec.	30	Edenham	*S*	£6	6	8
	31	Heydor	*S*	2	10	0
	31	Belleau	*S*	1	17	8
	31	Haugh	*S*	0	14	0
Jan.	6	Aylesby	*S*	0	10	2
	11	Usselby	*S*	1	8	0
	12	Gainsborough, H. T.	*O*	1	19	9
	14	Fisherton	*S*	1	2	0
	15	Welton	*S*	1	17	5
	19	Candlesby	*S*	2	10	0
	20	Moulton	*S*	0	7	0
	20	Moulton	*S*	2	16	5
	26	Woolsthorpe	*S*	3	14	7
Feb.	3	Barnetby	*S*	1	5	6
	9	Burgh	*O*	2	0	0
	11	Wispington	*S*	1	5	0

Llandaff.

Dec.	14	Llangwen	*S*	1	8	6
	29	Bridgend	*S*	6	1	3
	29	Ewenny	*O*	3	1	0
	30	Llanthewy Vach	*S*	1	0	0
	30	Llandegveth	*S*	0	10	0
	30	Gelligaer Parish Ch.	*O*	1	1	0
	30	S. Tyfaelog-pont	*O*	1	17	2
	30	Foch	*O*	0	10	0
	30	Wick	*S*	5	0	0
	30	Sulby	*S*	0	10	0
Jan.	4	Cardiff, St. Michael's	*S*	3	9	0
	4	Penterry	*S*	0	13	3
	4	Devauden Chapel	*S*	0	14	0
	5	Malpas	*S*	2	2	9
	7	Cardiff, St. Mary's	*S*	5	0	0
	19	Brymgwyn	*O*	1	14	0
Feb.	20	Penmark	*S*	0	10	6

Manchester.

Dec.	9	Salford, Ch. Ch.	*O*	18	10	8
Jan.	5	Rochdale	*O*	8	10	10
	6	Shaw	*O*	10	0	0
	20	Tottington	*S*	1	0	0
	25	Garstang	*O*	2	0	0

Norwich.

Dec.	23	North Walsham	*S*	2	2	0
	29	Colkirk	*O*	2	0	0
	29	Monkford	*S*	0	18	10
	31	Halvergate	*S*	2	0	0
	31	Postwick	*S*	0	17	1
Jan.	2	Great Massingham, in lieu of	*O*	2	2	0
	4	Fakenham	*O*	5	0	0
	14	Brampton	*O*	0	10	0
	19	New Buckenham	*S*	4	11	2
	20	Plumstead Parva	*S*	2	15	8
Feb.	2	Wickham Market	*S*	2	15	3

Oxford.

Dec.	5	Rotherfield Greys, Trinity Church	*S*	5	8	3
	5	Fawley	*S*	1	14	1
	8	Little Marlow	*S*	0	11	0
	29	Henley-on-Thames	*A*	3	2	0
	29	South Hinksey	*O*	1	0	0
Jan.	8	North Leigh	*S*	2	5	0
	9	Windsor and Eton Church Union	*A*	19	14	6
	15	Swallowfield	*O*	4	5	0
	16	Fenny Stratford	*O*	1	1	0
Feb.	17	Thornborough	*S*	1	1	8

Peterborough.

Dec.	2	Thrapstone	*O*	£2	10 0
	8	Walgrave	*S*	1	3 4
	15	Salgrave	*S*	3	3 0
	19	Paulerspury	*S*	2	11 5
	29	Warkton	*O*	3	0 0
	29	Ashby Parva	*S*	1	15 7
Jan.	2	Knossington	*S*	0	17 6
	4	Dingley, in lieu of ...	*S*	0	10 0
	4	Priors Hardwicke ...	*O*	1	3 6
	5	Duddington	*S*	1	18 8
	5	Rockingham	*S*	4	11 6
	5	Brixworth	*S*	1	10 0
	11	Helidon	*O*	2	0 0
	13	Little Houghton	*S*	5	12 8
	29	Oundle	*S*	9	0 0
Feb.	8	Northampton, All Saints'	*S*	20	0 0
	10	Loughborough, All Saints' and Emanuel Churches	*S*	16	16 0
	18	Staverton	*S*	2	0 10
	24	Boughton	*S*	2	15 0

Ripon.

Dec.	5	Stortforth	*S*	1	11 7
	29	Horsforth	*S*	2	1 7
	30	Gawber	*S*	1	2 7
Jan.	26	Clifton	*S*	2	2 1
	26	Hartshead	*S*	3	0 7
Feb.	4	Bradford, St. Andrew's	*S*	4	12 8
	9	Bradford, St. John's	*O*	1	0 0

Rochester.

Dec.	1	Ware	*S*	6	12 2
	1	Wareside	*S*	1	14 0
	2	Stocking Pelham	*S*	0	14 10
	2	Great Hormead	*S*	2	7 2
	4	Gravesend	*M*	5	6 1
	4	High Wych	*O*	5	12 9
	7	Rushden	*S*	2	0 6
	12	Great Parndon	*S*	2	13 0
	15	Chorley Wood	*O*	7	0 6
	17	Castle Hedingham ...	*S*	2	5 1
	17	Aldborough Hatch ...	*S*	2	1 0
	17	Barking Side	*S*	2	9 0
	17	Colney, St. Peter	*S*	4	2 6
	22	Gravesend, St. George's	*S*	6	4 3
	24	Moulsham	*O*	2	2 0
	29	Ayott	*O*	5	0 0
	29	Great Chishall	*S*	1	0 6
	29	High Roding	*S*	1	17 10
	30	West Mersea	*S*	1	1 4
	30	Aldbury	*O*	3	2 8
	31	Epping, St. John's ...	*S*	9	2 10
	31	Aveley	*S*	1	17 0
	31	Eastwick	*S*	2	4 6
Jan.	4	Brentwood	*A*	2	16 6
	8	Offley	*S*	1	7 0
	8	Durton	*S*	1	5 0
	9	Epping	*S*	3	8 0
	16	Elmdon	*A*	2	1 6
	19	Stanway, All Saints'	*S*	2	12 6
Feb.	2	Watton	*S*	7	4 4
	2	Ardeley	*O*	0	16 6
	20	Birchanger	*S*	4	7 4
	23	Birch	*S*	3	13 0

Salisbury.

Dec.	17	Salisbury, St. Martin's	*S*	£3	6 0
	22	Bradpole	*S*	2	4 6
	29	Longbridge Deverill	*O*	2	3 7
	29	Crockeston	*O*	1	16 9
	29	Monkton Deverill ...	*O*	0	8 11
Jan.	5	Bishopstrow	*S*	5	0 4
	26	Salisbury Diocesan ...	*A*	92	19 0
	30	Winterbourne Abbas-cum-Steepleton	*S*	2	2 9
Feb.	2	Bishop's Fonthill	*S*	3	0 0

St. Asaph.

Dec.	1	Rossett	*S*	10	0 0
	15	Llanrwst, St. Mary's	*S*	6	8 7
Jan.	9	Newtown	*S*	6	16 5
	11	Hawarden	*A*	32	17 7
	30	Garth-Beibio	*S*	1	17 6
Feb.	11	Rhug Chapel	*O*	2	5 2

St. David's.

Dec.	12	Llanbadarn Fawr	*S*	2	4 0
	22	Rhayader	*S*	2	0 0
	22	Haverfordwest	*S*	2	1 0
	29	Ferryside, St. Thomas's	*S*	2	11 8
	31	Llandysilio Gogo	*S*	1	0 0
	31	Llanelly	*S*	7	7 1
	31	Daver	*S*	0	12 0
	31	Threapwood	*S*	1	5 0
Jan.	2	Sketty	*S*	4	5 2
	4	Crickhowell	*A*	4	0 0
	6	Walton, East	*S*	1	0 0
	9	Llanbedr, Painscastle	*S*	0	10 6
	9	Trelech-ar-Bettws and Clydey	*S*	1	2 6
	14	Meline	*S*	0	7 1
	19	Llanelly	*S*	1	8 9
	26	Lamphey	*S*	1	10 0
	26	Llanelly	*O*	1	5 0

Worcester.

Dec.	17	Bromsgrove	*O*	1	0 0
	29	Ditto	*S*	1	8 1
	29	Yardley Wood	*O*	2	12 0
	30	Eckington, in lieu of	*S*	5	0 0
	31	Littleton, North, Middle, and South	*S*	0	15 0
	31	Kemerton	*O*	4	8 0
Jan.	2	Hallow	*A*	4	14 6
	2	Grimley	*S*	1	5 6
	5	Stone, additional to	*S*	0	10 0
	16	Hagley Church Union	*A*	9	1 0
	21	Kinwarton	*O*	1	1 0
	21	Great Alne	*O*	1	10 0
	30	Wolford	*O*	1	9 0
Feb.	8	Tanworth	*S*	7	13 6
	9	Tardebigge	*S*	7	7 0
	24	Kenilworth Parish Ch.	*S*	6	4 0

Sodor and Man.

The Church-Builder.

No. XXXI.

Fifty-first Annual Report of the Incorporated Church Building Society.

1st APRIL, 1868, to 31st MARCH, 1869.

THE Fifty-first Annual Report of the Committee is virtually their Report upon the Jubilee Year, which expired on the 6th of February last, and will therefore treat principally of the Jubilee proceedings and their present and expected results.

But the first words of the Committee must be words of sorrow for the loss which the Society has sustained by the decease of its late President, Archbishop Longley. His Grace was sometimes pleased to allude to the great benefits which his former Dioceses of Ripon, Durham, and York, had received from the Society. He evinced the warm interest which he took in the progress of Church Extension, by founding, during his Episcopate, local Church Building Societies in the Dioceses of Ripon, York, and Canterbury; and he laboured to strengthen the hands, and to promote the welfare, of the Incorporated Society, by his constant counsels, his genial encouragement, and his public advocacy. He strongly supported the adequate celebration of the Jubilee Year; for he trusted to an urgent Jubilee Appeal to rouse Churchmen to a recognition of the value of the Society. At their first Meeting in the present

Session, November 16, 1868, the Committee expressed, in the following Resolution, their sense of the loss which the Society had sustained by his decease:—

Resolved—

"That this Society embraces the earliest opportunity of testifying to the deep regret which it feels at the decease of its much-loved President, the late Archbishop of Canterbury.

"Had His Grace's valuable life been spared to this date, one of the first acts of the Committee would have been to express their deep sense of gratitude for his late earnest exertions in their behalf—most especially in furthering their efforts to celebrate the Jubilee of the Institution.

"In lieu of this thankful tribute, they have now to record the great loss which the Church at large, and this Society with many others, has been made, in God's good Providence, to experience. And whilst they are sensible that the dignity of the high office which His Grace was called on to fill was eminently upheld, and the practical work and best interests of the Church were most heartily promoted by the late revered Primate, they also can thank God as they look back on the unvarying kindness and winning gentleness of his intercourse with the Society, and call to mind the valued tokens of good will which he so liberally and uniformly bestowed upon it, first, as the first Bishop of Ripon, subsequently as Bishop of Durham and Archbishop of York, and latterly as Primate of all England and Archbishop of this Province."

The Committee now pass on to the proceedings of the Jubilee Year. They have much pleasure in stating, that the Sub-Committee appointed for the purpose of ordering and superintending these, have used every available means of making a special appeal and bringing it home to the general body of Churchmen.

They secured the temporary services of an Assistant Secretary, the Rev. Peter Parry Fogg. Towards the close of 1867, a Circular Letter, requesting Sermons in aid of the Society in the course of its year of Jubilee, was forwarded to every incumbent throughout England and Wales, accompanied by a Recom-

mendation of the Appeal signed by the two Archbishops and all the Bishops without exception. The Sub-Committee also requested the Deans of the several Cathedrals to allow collections to be made in behalf of the Society. And, in order to give greater weight to these applications, a Public Meeting was held in London, at Willis's Rooms, on Tuesday, April 28, under the presidency of the Archbishop of Canterbury. A special Memorial was presented to Her Majesty the Queen as Patron of the Society; and Appeals were made to the several Colleges of the two Universities of Oxford and Cambridge; to some of the Companies of the City of London; and to other Corporations thought to be interested in the cause of Church Extension; and also to very many private individuals.

As the results of these measures, the Committee have to report, that a Special Choral Jubilee Service was celebrated in Westminster Abbey on Ascension Day, 1868; that Jubilee Sermons were preached in fourteen Cathedrals and two Chapels Royal, and in more than 1,200 town and village churches. Her Majesty was graciously pleased to contribute a donation of 500*l.*; King's College, Cambridge, subscribed 100*l.*; Clare College, Cambridge (Barnabas Oley's Trustees), 21*l.*; the Goldsmiths', the Grocers', and the Mercers' Companies, 100*l.* each; the Clothworkers' Company, 21*l.*; the Cholmondeley Trust, 100*l.*; and individual donors, 3,695*l.* 5*s.* 5*d.*, making a total of considerably more than 10,000*l.*

From this sum about 2,500*l.* should be deducted as coming from regular annual sources, so that the special result of the Jubilee Appeal up to the present time may be stated at about 8,000*l.*

Considering the vast and increasing claims upon the funds of the Society from all the Dioceses of England and Wales, this response to its appeal cannot be considered quite satisfactory. And when it is remembered, that, in the course of the fifty years of its existence, the Society has aided not less than 5,473 places, the expectation indulged by the Committee, that in the great majority of the churches which have been assisted with Grants its cause would have been advocated on this special occasion will scarcely be deemed by any to have been unreasonable. Yet the general result is so far

encouraging, inasmuch as it exhibits a readiness on the part of Churchmen to recognize the claims of the Society when brought clearly before them.

Nor are the effects of the Jubilee Appeal likely to pass away with the Jubilee Year; some of the clergy who have not hitherto been able to bring the matter before their congregations, have promised to do so during the current year; and it may be hoped that the urgent call for help which has been raised will be responded to by many Churchmen of wealth who have not yet contributed to the Jubilee Fund.

The income of the Society from all sources during the past year has been as follows:—

	£	*s.*	*d.*
Donations	3,695	5	5
Annual Subscriptions	1,114	12	6
Diocesan and District Associations	2,229	9	5
Parochial and other Collections	4,139	18	9
Legacies	1,148	2	6
Dividends and Interest	1,319	9	8
Income Tax returned	110	19	7
Making a total of	£13,757	17	10

The above-named sum of 1,148*l.* 2*s.* 6*d.* is made up of the following Legacies: viz. by the late Mrs. Sarah Pugh, 175*l.*; by the late Mrs. Mary Hooper, 473*l.* 2*s.* 6*d.*; and by the late Mrs. Maria Augusta Evans, 500*l.*; and in addition to these legacies received during the past year, the Committee have the satisfaction of stating that the following sums have been bequeathed to the Society: viz. by the late Archdeacon and Canon Bentinck, who was for many years a member of the Committee, 2,000*l.*; by the late Miss Charlotte Robertson, to be applied towards the restoration of Ramsden Cray Church, Essex, 1,000*l.*; and by the late Miss Maria Rawson, 2,000*l.*, for the promotion of Church extension in the new parish of St. Philip, Sheffield.

There is a large increase in the amount of the Funds held by

the Society in trust for the repairs of Churches, the total being now 48,865*l.*; in March, 1868, it was 42,249*l.*

During the past year the number of applications has been greater than in any former year; the grants made were 170 in number, and 8,475*l.* in amount. These were for the following objects:—

	No. of Places.	Amount Granted.
1. New Churches	32	£2,955
2. Churches Rebuilt, with Enlargement and Improvement	23	940
3. Churches Repaired and Enlarged	115	4,580
Places and Amounts	170	£8,475

The total number of inhabitants in the places thus aided was 361,575, which being divided, shows of the (1) Manufacturing, Mining, and Town Classes, 246,600; (2) Agricultural, 114,975.

In respect of Grants made in former years, the sum of 7,200*l.* has been paid since the 31st of March, 1868, and of outstanding Grants there now remains to be paid 22,952*l.* so soon as the works are completed.

The Committee append to this Report, as usual, Tables showing the amount of Grants made to the several Dioceses of England and Wales during the past fifty years; and the names of places containing 2,000 inhabitants and upwards aided during the past year, and of places for which Church Repair Funds have been entrusted to the Society during the same period.

The following are some of the cases which have been before the Committee during the past year:—

A new Church for a District containing a Manufacturing Population of about 4,000, and still increasing, planted within the last four years on an area of about seventy acres. The existing Parish contains 13,000 inhabitants, with Church accommodation for 1,500. Estimated expenditure, 4,259*l.*; deficiency, 829*l.* All the sittings are to be free.

A new Church for a Manufacturing District of 8,400 inhabitants, in substitution for a School-room licensed for Public Worship, in which an earnest and regular congregation of 400

persons have been in the habit of meeting, but from which, in consequence of increasing numbers, many were necessarily excluded. Deficiency in Funds, 700*l.* out of an estimated expenditure of 5,500*l.* Of 695 sittings, 395 are to be free.

A new Church for a Town District of 8,000 inhabitants, the only place of worship being a Mission Room, with sittings for seventy persons. Deficiency in Funds, 1,740*l.* out of an estimated expenditure of 6,640*l.* Of 988 sittings, 518 are to be free.

A new Church for a Town Population of 7,000 persons, between 5,000 and 6,000 of them being artizans driven out of the centre of London. Deficiency in Funds, 2,300*l.* out of an estimated cost of 5,600*l.* All the sittings are to be free.

The Restoration and Enlargement (by the addition of 360 free sittings) of the Church of a Parish containing a poor Agricultural Population of 2,900, with Church accommodation for 347, at an estimated expenditure of 5,011*l.* Deficiency in Funds, 1,011*l.* All the sittings are to be free.

The Rebuilding on a new site, with about 100 additional sittings, of an old Parish Church in a poor Agricultural District, the whole Parish belonging to a Roman Catholic who would not assist. Estimated outlay, 2,210*l.* Deficiency, 1,160*l.* All the sittings are to be free.

General Restoration and Enlargement (by the addition of 202 sittings) of an old dilapidated Church, formerly the Cathedral Church of an ancient See in Wales. Agricultural Population of nearly 5,000, with Church accommodation for 371. The estimated cost 4,450*l.* Deficiency 2,750*l.* All the sittings are to be free.

The Dioceses which these details concern, are Durham, Chester, London, Lincoln, Salisbury, and St. David's. During the past year Grants have been made to every Diocese in England and Wales from which applications have been received, the only Dioceses not included in the number being Manchester, and Sodor and Man.

In their last Report your Committee alluded to an interview they had had with a Deputation from the London Free and Open Church Association, with reference to the alteration of the Laws and Regulations of the Society, so as to conform to

the views of the Association. The matter was referred to a Sub-Committee, who did not recommend the alterations suggested, and an answer to that effect was returned. To have acceded to the wishes of the Association would have occasioned the exclusion of a large number of meritorious applications from the benefits afforded by the Society, without offering, in the opinion of the Sub-Committee, any compensating advantages to the poor.

Before closing this Report, the Committee desire to return their best thanks to the Committee of Architects for their services in examining the Plans forwarded to the Society during the past year.

The Committee reverting to the effects of the Jubilee Appeal, feel that a great effort has been made during the past year to stir up the interest of Churchmen, and engage their support in behalf of the Society; that effort has been only partially successful, and yet its needs grow daily with the growth of the population, and the responsibilities which that entails, and hence some wider and more liberal support on the part of Churchmen has become essential to the Society's future efficiency. At the same time let it not be supposed that the Committee are insensible to the generous assistance they have received from the numerous friends and supporters of the Society; yet they desire still more help, and they pray that the merciful Head of the Church may bless the humble labours of this His Church's Handmaid, and raise up for her more helpers in the good cause, of a large heart and liberal hand.

Tables referred to in the preceding Report.

I. Table showing the total Amount of Grants voted to the several Dioceses of England and Wales during the past 50 years.

DIOCESE.	No. of Places aided.	Amount of Grants to 1868-9 inclusive.
Canterbury	152	19,660
York	167	23,068
London	130	33,127
Durham	179	26,296
Winchester	309	48,227
Bangor	103	9,313
Bath and Wells	228	27,319
Carlisle	62	6,335
Chester	115	19,905
Chichester	144	18,726
Ely	154	14,735
Exeter	256	32,803
Gloucester and Bristol	194	27,651
Hereford	144	12,290
Lichfield	326	54,299
Lincoln	185	22,030
Llandaff	118	16,033
Manchester	142	34,027
Norwich	201	14,565
Oxford	301	32,301
Peterborough	164	17,450
Ripon	198	38,472
Rochester	283	40,282
Salisbury	258	28,667
St. Asaph	99	13,157
St. David's	211	21,230
Worcester	171	29,155
Sodor and Man	6	1,250

II.—Table showing the Places containing 2,000 inhabitants and upwards aided during the year 1868-9, and the Dioceses.

Places.	Dioceses.	Population.	Remarks.
Bethnal Green, St. Mark	London	5,000	No Church.
Blakenhall (Bloxwich)	Lichfield	7,346	1 Church.
Derby, St. Luke	Lichfield	2,500	No Church.
Earl's Court, St. Matthew	London	3,500	No Church.
Eltham, Holy Trinity	Rochester	2,860	1 Church.
Gateshead, Christ Church	Durham	13,000	,,
Hartlepool, St. James	Durham	4,500	No Church.
Herston, Swanage	Salisbury	4,500	1 Church.
Holbeach Marsh	Lincoln	4,500	,,
Hull, St. Matthew	York	4,500	No Church.
Hunslet, St. Silas (Leeds)	Ripon	6,000	,,
Islington, St. David	London	8,000	,,
Islington, St. Paul	London	5,000	,,
Jarrow, Christ Church	Durham	6,407	1 Church.
Kettering	Peterboro'	5,845	,,
Millwall, St. Luke	London	6,000	No Church.
Monkwearmouth, St. Bude	Durham	17,000	1 Church.
North Ormsby	York	6,299	,,
Ryde, Isle of Wight	Winchester	8,000	2 Churches.
Stepney, St. Luke	London	7,000	No Church.
Thurstonland (Kirkburton)	Ripon	7,844	2 Churches.
Windsor, St. Nathaniel (Liverpool)	Chester	8,400	No Church.
Wisbeach, St. Augustine	Ely	9,276	2 Churches.
Wolverhampton, Christ Church	Lichfield	10,690	4 Churches.

III. Table showing Places for which Repair Funds have been received during the year 1868-9, and Dioceses.

Albany Street, Christ Church	London.
Bledlow Ridge, St. Paul	Oxford.
Birmingham, St. Lawrence	Worcester.
„ St. Nicholas	„
„ St. Gabriel	„
Birkenhead, St. James	Chester.
Brightside, All Saints (Sheffield)	York.
Cambridge, St. Giles and St. Peter	Ely.
Chapmanslade, SS. Philip and James	Salisbury.
Croydon, St. Andrew	Canterbury.
Eddington (Hungerford)	Oxford.
Eastover, St. John	Bath and Wells.
Halliwell, St. Peter	Manchester.
Jersey, St. Simon	Winchester.
Mortimer (Stratfield)	Oxford.
North Meol, St. Stephen	Chester.
North Shore, St. Paul	„
Owlerton (Sheffield)	York.
Ramsden Cray	Rochester.
Savernake Forest, St. Katherine	Salisbury.
Southsea, St. Simon	Winchester.
South Dulwich, St. Stephen	„

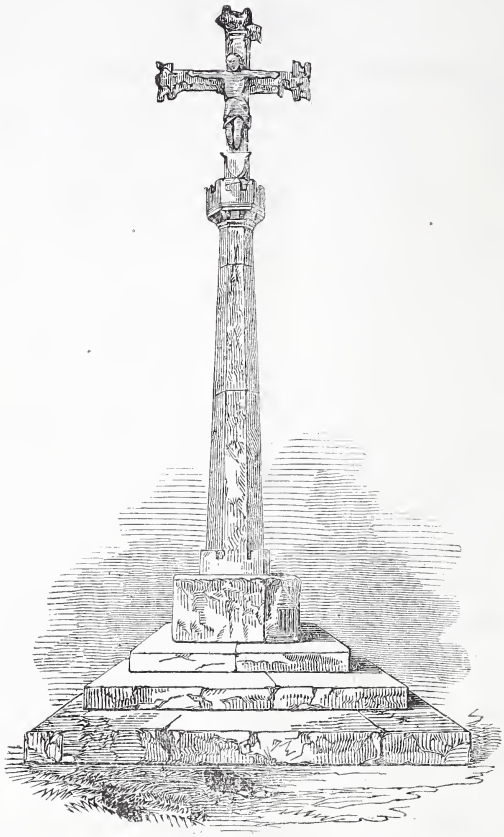
The Churchyard Cross.

CHAPTER V.

THE Crosses which we have spoken of in several previous papers are venerable monuments of an early period of our Church history, which stand beside the cells of hermit saints of the Celtic Church, or mark the stations where missionary priests used to meet the Saxon peasants. When we turn to the Gothic period we find the crosses more numerous, and perhaps in some respects more beautiful, but they have less historical interest, either from sculptures and inscriptions, or from legendary stories connected with them. They seem to have been very numerous indeed. Every churchyard seems to have had a cross as an indispensable part of its furniture. One of the Institutions of William of Blois, Bishop of Winchester in A.D. 1229, says, "Let a handsome cross be erected in every churchyard, to which the procession shall be made on Palm Sunday." And it was not only in churchyards that they were erected. There seems to have been one in every village, at all the principal entrances of towns, and in all their market-places; they occur frequently by the way-side, at cross roads, and at the ends of bridges. Here is contemporary evidence of the reason why the cross was thus set up every where:—"For thys reason," says an old book ("Dives and Pauper," date 1496), "ben crosses by ye waye, that whan folke passynge see the crosses, they should thynke on Hym that deyed on ye crosse, and worshippe Hym above al thynge."

In the churchyard the cross is usually placed on the south side of the church, near the path by which the congregation went up to the principal door, i. e. the south door of the nave. In a great number of our country churchyards, some traces of the old cross may still be found. Often it is nothing more than the base, and part of a broken shaft; sometimes the shaft is whole, and only the sculptured head which surmounted it has

been removed; while in a few instances the whole remains untouched. The illustration on the opposite page, from West Pennard, will show the usual situation, and the picturesque general effect of those time-worn fragments.



Palace Gardens, Lincoln.

We find a considerable difference in the general type of design between the earlier crosses of which we have spoken in former papers, and the Gothic crosses. In the pre-Gothic crosses the proportions are massive, and the cruciform shape of

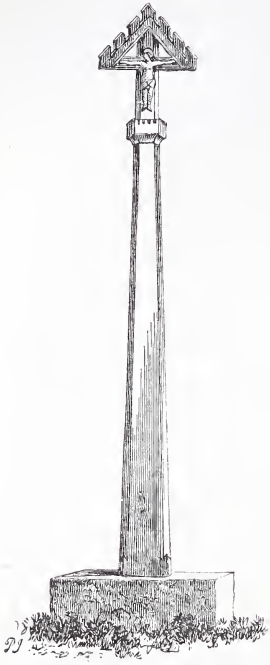
West Pennard, Somerset.

The whole structure is simple and prominent. The Gothic crosses are more elegant, and slender in proportion, and more architectural in design, but the cruciform character is less strikingly manifest. There is usually a base of three or more steps, which are either square, round, or octagonal. On these stands a plinth, which is often ornamented with sculpture. From the plinth rises either a tall tapering shaft, or an architectural column, surmounted by a moulded capital. The crown of the design, that which base and shaft were employed to bear aloft, has usually been broken off and lost; but from the few examples which do remain perfect, from contemporary drawings in illuminated manuscripts, and from perfect examples on the Continent, we learn that the head was usually either an ornamental cross, or a crucifix, or a group of sculpture under an architectural canopy.

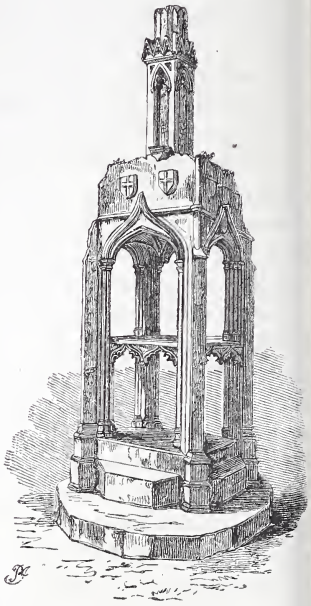
The woodcut on page 84 will illustrate the normal design of a Gothic cross; the square base of three steps; the octagonal plinth; the tapering shaft, square below, chamfered into an octagon above, with chamfer stops of usual character; the capital moulded and embattled, and enriched with flowers in the hollow moulding; and the cross with foliated terminations, bearing a figure of the crucified Saviour. The cross is now preserved in what was once part of the grounds of the Episcopal Palace at Lincoln. Another example, in Somersby churchyard, Lincolnshire (page 88), has also the head perfect. In both these examples we have the tapering octagonal shaft formed of one stone, or of few stones.

The example on page 89, though mutilated, is interesting, because it gives us another type of shaft, viz. a tall clustered column, built up, as Gothic columns usually are, of a number of stones; it is further interesting for the inscription which occurs at one-third of its height running round the column. The present termination is modern; the column probably was finished originally with a moulded capital, which would afford ample space for a group of sculpture under such a canopy as that which will be seen in the next illustration, and the four shafts which are clustered about the central column suggest such a canopy as their *raison d'être*. The cross stands in the neighbourhood of Doncaster, and is described in the work on that town of the Rev. J. G. Jackson, of Leigh Delamere, to

whose kindness we are indebted for the use of this and the following woodcuts.

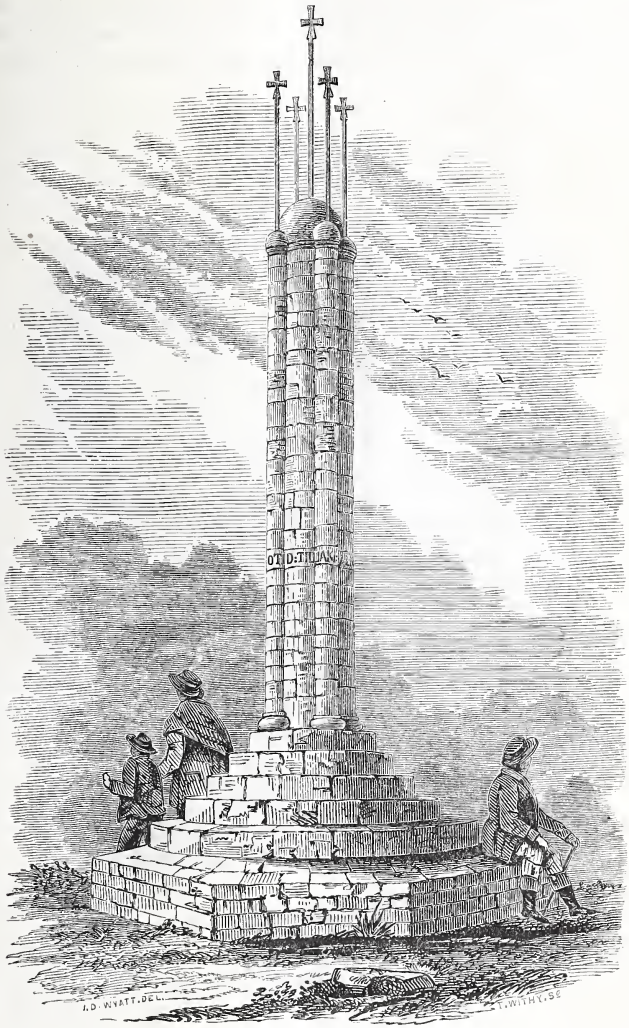


Somersby Churchyard, Lincolnshire.



Iron Acton Churchyard, Gloucestershire.

The example on page 90, also from the neighbourhood of Doncaster, affords us another valuable variety of design. The square shaft, with rolls at its angles, is developed at a little height into a canopy with four faces, which has held four statues, while a central shaft running through the canopy, and moulded to match the richness of its crocketing, no doubt carried an ornamental cross as the termination of the design. The great majority of the churchyard crosses were merely ornamental and symbolical. But as the town crosses were sometimes developed into a shelter for the market people, who clustered round them with their butter and eggs and poultry, and



Doncaster.

became market crosses, so there are a few examples in which the churchyard cross has been developed into a pulpit for open air

preaching. For open air preaching is not a modern invention. In the times of our Saxon forefathers the people frequently, in the absence of a church, assembled round a cross in the open

Doncaster.

air for their worship; and throughout the middle ages open air preaching was a regular part of the machinery of the Church for occasional addresses to the people. Everybody will

remember that down to the Reformation, and for some time after, sermons used to be regularly preached at "Paul's Cross," which was the churchyard cross in St. Paul's Cathedral yard developed into a pulpit-cross. A small sum is yet paid annually to the Incumbent of St. Mary's, Redcliffe, the proceeds of an ancient endowment for a sermon at the churchyard cross of that church; though the cross has disappeared, and the sermon is

Kirby, Notts.

preached in church. John Swynderly, one of the most famous of the followers of Wycliffe, was forbidden to preach in the churches or churchyards of the Diocese of Lincoln[1].

[1] There is an external pulpit in the corner of the court of Magdalen College, Oxford, from which sermons used to be preached on St. John Baptist's Day, and the court was adorned with green boughs for the occasion. There is an external pulpit at St. Lo in Normandy, on the north side of the church, overlooking the town street.

A picturesque example of a pulpit-cross remains at Hereford beside the ruins of the Dominican Friary there. The woodcut on page 88 represents one which remains at Iron Acton, Gloucestershire. It will be seen that the lower part of the cross is enlarged into a great canopy, within which the preacher stood, like a saint in a niche, and addressed the people who gathered round. The design on page 90 gives us the germ out of which the pulpit-cross was easily developed: enlarge the canopy of the Doncaster cross so that it will contain a preaching friar instead of a stone statuette, and lower it so that the friar can easily step into it, and we get the Iron Acton pulpit. The churchyard cross at Rampisham, Norfolk, has an elevated platform, like an altar-tomb, incorporated in the steps which form its base, which may have served as a pulpit.

In one or two cases the churchyard cross seems to have been combined with the churchyard well. In Binsley churchyard is a kind of canopy, which reminds us of the usual conical font-cover, which seems to have been erected over the well, and to have carried a cross on its summit. Another instance in which a cross and fountain are combined, though it is not in a churchyard, but at the entrance of the village street of Linby, near Newstead Abbey, is given, on page 91, by way of illustration. The head of the cross seems to have been built or restored at the time of the restoration of the Monarchy and Church, since it bears a date A.D. 1663.

Checkendon Church.

N original and unrestored Norman Church, rich in architectural and antiquarian interest, deserves a somewhat longer notice than the short paragraph which will be found in our advertising columns.

Checkendon is a somewhat secluded parish among the beech woods of the Chiltern Hills, at some little distance from the

main road between Henley and Wallingford. Its Church, of which the main walls and vaulted apse are undoubtedly as early as the twelfth century, perhaps earlier still, must have been the chief ecclesiastical building on this part of the upland district. But hitherto it has been almost undescribed; and, indeed, some of its chief peculiarities and features of interest have been but recently disclosed.

The first prominent characteristic, which at once strikes the eye, is the round Norman apse. Mr. Parker observes (6th ed. of Rickman): "Churches of the eleventh century, or the early part of the twelfth, were usually terminated at the east end by a semicircular apse, and the chancel was short. This was commonly lengthened at a subsequent period, so that the round east end is a rare feature in England." Its preservation at Checkendon is no doubt due in part to the retired situation of the village, but probably owes something to its internal decoration, of which we shall speak presently.

The removal of the rough-cast, with which the exterior of the Church had been covered, evidently from a very early period, disclosed a remarkable feature in the masonry. The walls are built of flints, ranged more or less in herring-bone fashion, and divided at intervals of about six inches by broad horizontal bands of mortar, two inches wide. They give the building, as may be supposed, a curiously striped character. In one place traces of ancient lichen showed where a patch of rough-cast had, at some time or other, fallen off, and left the mortar for a considerable time exposed, without its receiving any injury.

On entering the Church, the visitor is at once struck by two fine Norman arches, separating nave from chancel and chancel from apse. The effect is excellent, and is probably unique, or nearly so.

Until quite lately no Norman work of any interest had been visible in the main walls of the nave; and, indeed, as the windows, north and south, had all been replaced by later ones, it was by no means apparent, until the removal of the rough-cast, that the whole of this part of the building was not of a date posterior to the chancel and apse. A small piece of billet work, projecting from the plane of the wall by the side of the

south entrance, and which looked as if it might be a scrap of stonework taken from an older structure and inserted in the wall, was the only trace of Norman architecture visible to the west of the chancel arch.

Here, however, a very interesting discovery was made a month or two ago. On the whitewash and plaster being removed, it was found that the original entrance had been built up, and a new archway made underneath the old one. The label of the Norman arch had been cut away, to receive the timbers of the Fifteenth Century porch; the old columns at the side had been removed to strengthen the wall for the new doorway; part of the grotesque carving of one of the capitals had been hacked away at the same time; the stone tympanum had also disappeared; but the archway itself, a triple one, decorated with characteristic but uncommon Norman work, together with a great part of the stonework at the side of the entrance, the whole of one capital, and the greater part of the other, have been disclosed in an almost uninjured state. The archway and capitals showed marks of having been at one time painted scarlet.

But some of our readers, if they visited the Church, would no doubt give their first attention to a matter of antiquarian and artistic, rather than of architectural interest. Traces of ancient paintings have been found in many parts of the Church, of various dates, and for the most part more or less obliterated. Those, however, with which the interior walls of the apse have been covered are not only the most ancient, but are also in a very fair state of preservation, and are about to be faithfully restored by Messrs. Clayton and Bell. They were discovered last year, while the Architect, Mr. Bruton, was examining the vaulted roof of the apse, in order to ascertain its method of construction. When the whitewash and outer plaster was removed, attention was first aroused by traces of decorative painting, not however of any great interest, as it appeared to consist merely of pilasters supporting an entablature, and was indisputably of late date, probably of the revived classic times. But underneath this, on the original plaster, were found paintings of a very early date, as early perhaps as the twelfth century. They are sketched in red, with a few traces

here and there of a red tinting. Immediately above the Norman east window is represented the Saviour, seated on a throne, with both hands upraised in the act of blessing. North and south in more than life-size are ranged, after the fashion of the early Basilicas, figures of Apostles; the two nearest the window are in niches, and represent St. Peter and St. Paul, the Apostles to whom the Church is dedicated, the former bearing the keys, the latter a drawn sword: each of the others carries a book in his hand. It may possibly be significant of Crusading times that the emblem under one of the figures is a Crescent surmounted by a Cross. The heads of the figures have disappeared; and the paintings on the south side are interrupted by a window, inserted in the fifteenth century, which breaks through the paintings. It need scarcely be remarked that the paintings are drawn in quite a simple style of art; but there is a considerable amount of boldness and dignity in the lines of the drapery, and the general effect is decidedly good. The figures on the north side seem to have been drawn by a more skilful hand than those on the south, and it is remarkable that they start at least a foot higher from the pavement. On either side the size of the figures diminishes as they recede from the east.

We may perhaps call attention, in conclusion, to an invitation which closes a notice of this Church in our Advertisement sheet, to the effect that the Rector of the Parish will be pleased to go over the Church with any visitors interested in these matters.

Mission Rooms.

MR. EDITOR, circumstances lately imposed upon me the duty of making some personal inquiries on the spot, as to the extent to which the East End of London has been subdivided into convenient (legal or conventional) Ecclesiastical Districts. The result to which I was led by this examination was unexpected, and to a certain extent satisfactory.

It seemed to me that the work of subdivision has been carried to such an extent that little more in this direction remains to be done. Looking at the map, the Districts are of small area. In each of these Districts a church exists, or is being built, or at the least a site has been provided and the funds for the building are being got together. These churches, when they are all erected, will cover the ground so completely, that no one in all this part of London will be further than about ten minutes' walk from the nearest church.

Small, however, as these Districts are on the map, they are so densely peopled that their populations amount to five or six thousand each. Under all the circumstances it does not seem desirable to subdivide them any further. The churches, as I have said, will stand within a short distance of one another, and the existing churches are not full. For the present at least what is wanted is not to form new centres of Church action, but to strengthen these existing centres, and provide them with the means of doing an active missionary work amongst the masses which surround them. A glance at other parts of London is enough to show that in other localities the same work of subdivision has been going on with equal energy, and the same point has been attained. Of some of our great towns the same thing may be said. But in nearly all these cases the new centres of Church work which have been created want strengthening, and providing with a staff and appliances for missionary work.

Some months ago you published a paper on Hamlet Chapels and Mission Rooms, in which the former half of the subject was especially dealt with. My object in writing is to ask for suggestions on Town Mission Rooms. Perhaps, first of all, we want suggestions from those who are practically acquainted with mission work among the artizans and poor of large towns, as to the various wants for which provision has to be made in such a Mission Room. By way of setting down a rough draft for others to work upon, I would venture to suggest a good-sized room on the first floor, which can be used as a school-room and room for Services; and beneath it two rooms, one for carrying on the business of clubs, guilds, mothers' meetings, &c., the other for a reading-room or working man's

club: add two rooms for the residence of the self-denying curate, who is to have charge of the mission. Next, we want suggestions from architects how the required accommodation can be most advantageously arranged and most economically built. When this is done, we shall want some well-to-do people to set the example of building some such rooms; and we shall anticipate considerable results from them.

To evangelize a back slum of a great town, something more is needed than marking out a District and building a handsome new church, with attractive services; what is needed is earnest, self-devoted, persevering work among the people to bring them to the Church and its services, to bring them to holiness and Christ. We have got our handsome churches and attractive services, or soon shall have got them; what we want next is the Mission Room. Will your correspondents help us to see exactly what sort of rooms we want, and will your readers help the Incorporated Society with their subscriptions to the Special Fund which has been established for the purpose of encouraging their erection?

Ancient Jerusalem.

THE Palestine Exploration Society has our very best wishes, and we beg to urge its support very earnestly upon our readers.

Call to mind the flood of light which the discoveries of the archæologists have thrown upon the history of our own country; the way in which the mere scraps and fragments of appliances of ancient life, brought together into museums, and subjected to intelligent study, have enabled us to realize the outward aspect and actual details of that bygone life; and it will be seen how valuable ought to be the results of an exploration of the ancient sites of Palestine by competent hands; of the gathering together of the results of such an exploration, and of the elucidation of their meaning by scientific archæologists and Biblical scholars. We strongly advise those of our readers who have the opportunity to go and

see the photographs and actual remains which have been already brought together at the Egyptian Hall, and to make themselves acquainted with the reports which Lieutenant Warren has already sent home. We propose, at present, to limit ourselves to a few words on the results of his researches in Jerusalem.

We know that in all sites of ancient occupation the surface level rises rapidly, and the *débris* of former times may be found in layers underneath our feet. In London, for example, we dig through mediæval rubbish, finding in it metal ornaments and sculptured stones, and even articles of dress, such as shoes and purses, until, at about ten to fifteen feet deep, we arrive at Roman pavements, and the soil above them is rich in fibulæ, and coins, and pottery, and glass, and the rest of the usual relics of Roman habitation. Now at Jerusalem we have an ancient site, and we may confidently expect to find, in the same way, that the surface has risen on the accumulated rubbish of its three thousand years of habitation, and that this rubbish will be found to contain, in successive layers, traces of the Jewish civilization and of the days of the lower Roman Empire and of the Crusades. What is most important, the circumstances justify us in expecting to find unusually important traces of that period of its history in which we take the deepest interest. The destruction of the city by the Romans would very probably leave comparatively uninjured the vast subterranean structures which we know existed in the ancient city. The casting down of the upper parts of the buildings would bury the lower portion of their walls to a considerable depth, with the broken stones of column, frieze, and capital, and preserve those lower portions from more entire destruction. And in such a crisis the dispossessed inhabitants would leave a thousand things behind which they could not carry away, or which seemed not worth carrying away, but which would be priceless treasures to a museum of Biblical antiquities.

The results of the researches, as far as they have gone, are such as to justify these *à priori* expectations. Vast substructures, passages, aqueducts have been discovered; the lower parts of towers, new gateways, foundations of walls, proved to exist; and a few objects of domestic use have been brought to

light. We will content ourselves with showing how new light has been thrown upon only one topographical point of some interest and value. Josephus, in describing the southern cloister of the temple, has given its height above the Kedron valley as 300 cubits. A survey of the present topography of the city has left the impression that the Jewish historian has exaggerated this height. But one of the shafts which Lieutenant Warren sunk at the south-east corner of the Temple wall discovered the true surface of the rock on which the Temple wall here stands, at a depth of 60 feet below the present surface, or 133 feet below the interior level of the platform of the Haram. Again, the valley of the Kedron is now dry; but the sound of water flowing beneath the present level led Lieutenant Warren to sink shafts in order to ascertain the depth of the original bed of the valley, in which the brook appears still to flow hidden beneath the superincumbent rubbish. The difficulties attending the sinking a shaft, with insufficient appliances, among shingle (the weatherings of the walls and rock) which flowed like water into the excavation, prevented a perfectly satisfactory result; but the Lieutenant arrived at the conclusion that the true bed of the valley is about 100 feet below the present base of the wall. This would make a total of about 450 feet, which are equal to 300 cubits, and confirm the accuracy of the historian. This is the more valuable from the fact that while the description given by Josephus of the disposition of the valleys, pools, and streams of the city, and of the huge masonry of its walls and buildings is correct, his description of the appearance and comparative height of the hills, and especially the grand height of the Temple wall, does not correspond with the conclusions pointed out by present appearances. If he is right as to the height of the Temple wall, in which he seemed to have most exaggerated, and in which no doubt he was most likely to be tempted to exaggerate, we can depend upon his account of the heights of the hills above their separating valleys; and so can receive generally, with confidence, the circumstantial and very interesting accounts which he gives of the Jerusalem to which our Lord came up at the great feasts, over whose magnificence He wept as He viewed it from Olivet, and outside whose gate He suffered.

Church Interiors.

THE generation which is passing away has built a great many new Churches, and, for the most part, we have reason to be fairly satisfied with their architectural character. The churches which we have built, and the churches which we have restored, are, however, little more than bare walls, with such fittings as were indispensable to make them immediately available for use. The generation which is coming forward will have abundant room to show their zeal for the House of God in finishing with appropriate decoration the structures which their fathers have left them, and supplying them with appropriate furniture and accessories. The bare plastered walls, and crude stone arcades, and naked timbers of the roof, need the decoration of colour; and the polychromatic effect can never be satisfactory till the windows are filled with painted glass; and then there is scope in the font, and pulpit, and chancel screens for pious munificence; and when all this is done, there will still be found room enough for works of art in painting, and sculpture, and metal-work, wherewith a spirit of devotion may desire to honour the Lord, as Mary did with her anointing of costly ointment.

We desire to utter a few words of caution to those who are already beginning to supply to new churches the decorations and furnishing of which we have spoken. And first we would beg that they will resolve that every thing should be of the best possible. The bare walls will do very well until we can get really satisfactory coloured decoration; the plain glazing is much better than inferior painted glass; the unpretending deal pulpit is preferable to one of Caen stone, with ever so many bosses of coloured marbles, but in bad taste.

Next we have to point out that if the interior of a church is ever to present a pleasing *ensemble*, its decorations and furniture must be under proper artistic control. It is a very common thing to get different people to give different painted

windows—usually memorial windows—to a church, executed by different firms, and therefore utterly discordant in style of design and tone of colour. It is not uncommon for different people to give different pieces of furniture: one benefactor gives the font, and another the pulpit, and another the great chancel gas-standards. Each donor goes to his favourite ecclesiastical art-manufacturer, and gets a piece of furniture which he thinks handsome, and which perhaps is handsome; but when the various things are put together they are incongruous, and never will or can harmonize into a pleasing *ensemble*. So the altar coverings may be beautiful works of embroidery, but wholly inharmonious with the reredos; or the reredos a fine work of sculpture, but a mere patch of crude white amidst the encaustic tiles with which the eastern wall is decorated The colour of a church ought to be a carefully composed picture, in which the decorations of the walls and arcades have been treated as befits a background; and the fittings and furniture have been studied in relation to the background and to one another; and no ornament has been added without consideration. A single spot of colour thoughtlessly added may destroy the harmony of a whole picture; a single article of unimportant furniture, a banner, a text, may mar the effect of an otherwise pleasing interior.

There are some practical remarks on this subject in the *Building News* of June 18 which are worth consideration, with which we will conclude our general cautions, in some criticisms on "one of the most recent works of a leading ecclesiastical architect."

"There is hardly any thing which is not from the actual design of the author of the church itself, and even the painted glass, we believe, must have been specially superintended by the same mind. The decorator has had little opportunity for independent work, for all the polychromy is constructional, and even the embroidery of the altar furniture is the architect's own design. Nevertheless, to a great extent, there is the same lack of unity and harmony which we found reason to deplore in other less fortunate instances. Every part of the structure and furniture showed an admirable and characteristic style of design, but each had, as it were, been considered without sufficient regard

to its relation with the rest. The consequence was that the effect was not that of a graceful and harmonious picture, but scattered and distracting.

"The altar-piece of white stone, fairly sculptured, on a scale commendably larger than most modern attempts of the kind, might have been made a prominent feature, to which subdued tones might have led up. But as it was, the chancel was likewise lined with white stone ashlar, banded with red tiles and alabaster, and therefore was equal in point of brilliancy; and the detached shafts which formed a prominent feature of the chancel were of a slate-coloured stone, telling as dark spots or lines against the light walls. In our opinion, if the columns had been of alabaster, and the walls a deeper tint, the effect would have been far more beautiful.

"Speaking of alabaster, it strikes us as a valuable material so constantly misused as almost to have prejudiced our mind against it. Its random streaks and variegated colour would seem to us to render it unsuitable for delicate mouldings or carved foliage, and yet it is generally selected for such purposes —notably in the new reredos in Westminster Abbey and in All Saints' Church, Margaret Street. Nor do we think it more in place as ashlar, and many ends of chancels which we have seen lined with it simply look dirty. At the same time we can conceive no more beautiful material for columns, whose rounded surfaces give full play to its translucency and lustre, and whose form is itself explained and enhanced by the subtle curvature of its veins.

"Another feature which gave rise to thought was the pulpit. This is composed of two or three varieties of marble, of still stronger markings and deeper in colour, all which rendered most confused some elaborate mouldings with which it was adorned. Here, again, we should have liked such a piece of furniture to have stood out in bright relief from a quiet background—the actual effect was the reverse.

"Tiles are now often used for lining walls up to a dado height. When such is the case, it seems to us that these should not look like portions of the pavement put up on end. Wall-tiles should have a character of their own; and plaid patterns, which may pass fairly enough for positions where they are under foot

and comparatively little seen, become loud and discordant when hung up drapery-wise. The class of ornament introduced in them should also be made to counteract in some degree the idea of the probability of their slipping down, which is rather painfully suggested when the same is used that we are accustomed to see in safe and level positions.

"Again, very simple geometrical forms are elevated into too prominent a place when displayed upon the same line of sight which would serve for an easel-picture. It seems like the shouting out of trite facts at inappropriate times, such as the solemn assurance to an educated audience that two and two make four.

"The sum of what we wish to say is, that the interior of a building is, and should be, treated as a picture, and be brought all into harmony by one mind. The experiments of some painters to combine the landscape of one artist with the figures or cattle of another have hitherto proved failures, and the same result may even more certainly be predicted when glass by one firm, embroidery by another, and decoration by a third are combined, except under the guidance of a master-mind."

NEW MODE OF TOLLING GREAT BELLS: WORCESTER.—The 4½-ton bell lately cast by Messrs. Taylor, of Loughborough, for Worcester Cathedral, has been hung on a new plan, which, with the bells and clock on the model of the Westminster one, is designed by Mr. Denison, Q.C., and gives a new effect to bells which are too heavy to be rung in full swing. The gudgeons or pivots are wedge-shaped, like those of a scale-beam, and roll on hand-brasses very slightly hollowed; the friction is thereby so little, that the bell can be tolled by one man with one hand, and was actually so tolled for afternoon service for the first time on Sunday, Jan. 17. It is actually much easier than pulling the clapper by a rope, besides being less likely to crack the bell; and the tone of the

bell came out much more grandly than with clappering. There is no doubt that the heaviest bells in England might be made tollable in this way at a very small expense, some of which are never heard now, except very inadequately struck by a clock hammer, or by hand. No wheel is required, only a long lever fixed to the stock. The gudgeons must not be lower than the top of the bell.

The bell is half a note below the fourth quarter bell of the Westminster clock. The diameter of the mouth is 76½ inches. The inscriptions are set in ornamental mediæval capitals, copied from some ancient bells in Lincolnshire. Round the shoulders: —✠ *Surge, qui dormis, et exsurge mortuis, et illuminabit te Christus;* with a *fleur-de-lis* between each word. On the waist:—*Johannes Taylor, de Loughborough, fudit. In usum ecclesiæ cathedralis Christi et beatæ Mariæ Virginis in civitate et comitatu Vigorniensi.* MDCCCLXVIII. Besides the founders' trade-mark, within a circular medallion, there are on the Shields the Royal Arms, and those of the City and the See of Worcester, and the Dean and Chapter, besides Gothic borders which encircle the bell."—*The Builder, Feb.* 1869.

LEGISLATION AND CHURCH PRESERVATION.—Mr. Benjamin Ferrey, F.S.A., in a letter to the *Dorset County Chronicle*, says:—"During a professional practice of thirty years, I have never known so much good Church work in progress as at the present time, chiefly through private and unostentatious munificence. I cannot, however, but observe that in many poor parishes, the means are now *absolutely* wanting to keep ancient churches in simple decent repair, owing to recent legislation."

THE ROMAN PAVEMENT IN WALBROOK.—The Roman tesselated pavement recently found in Walbrook has been saved and placed in the Guildhall Museum by the exertions of the London and Middlesex Archæological Society. The visitor will find a bit missing; and the *Athenæum* says, that before the Metropolitan Board of Works would consent to its removal, a "good big bit"—like a tasting-bit of cheese—had to be broken off and sent as a sample up to Spring Gardens.

Review.

Legends of St. Augustine, St. Anthony, and St. Cuthbert, painted on the back of the Stalls in Carlisle Cathedral. Carlisle: C. Marnham and Sons.

On the back of the stalls at Carlisle are a series of late 15th Century paintings of subjects illustrating the lives of the Saints mentioned in the title; by help of the annotative process Lady Frances Harcourt has given us reduced copies of these paintings, and Canon Harcourt, besides deciphering the black-letter legends attached to these pictures, has added brief notices from the lives of the Saints descriptive of the events represented. The whole forms a handsome volume, full, as such mediæval pictures always are, of interesting illustrations of contemporary antiquities and manners. The drawings are not quite fac-similes of the originals, but they seem to be sufficiently accurate and trustworthy reproductions.

Grants

In aid of Church Building, &c., made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At Meetings held at the Society's House, 7, Whitehall, on April 19th, May 17th, and June 21st (the Chair was taken by the Right Hon. the Earl of Romney, Rev. Canon Nepean, and the Lord Bishop of Ely), grants of money, amounting to 3,175*l.*, were made in behalf of the following objects:—

Building new Churches:—Bishopwearmouth, St. Mark; Compton Gifford, parish of Charles, Plymouth; Clerkenwell, St. Peter (the Smithfield Martyr Memorial Church); Holbeach Hurn, parish of Holbeach, Lincoln; Horsmonden, Staplehurst; Huddersfield, St. Peter; Hull, St. Silas; Lyons, parish of Hetton-le-Hole, near Fence Houses; Nottingham, St. Andrew; Peirce Bridge, parish of Gainford, near Darlington; Silloth, Cumberland; St. James' End (a Suburb of Northampton), a district taken out of the parishes of Dallington and Duston; Temple Balsall, near Birmingham; The Hook, in the parish of Upton-on-Severn; and Walworth, All Saints (destroyed by fire).

Rebuilding the Churches at Alston, Cumberland; Chorley Wood, near Rickmansworth; Doddleston, near Wrexham; Lincoln, St. Peter-in-Eastgate; Milton West (new Site), near Dorchester; Plumbland, near Carlisle; Tattenhall, near Chester; and Wembdon (destroyed by Fire), near Bridgwater.

Enlarging or otherwise increasing the Accommodation in the Churches at Barcheston, Shipston-on-Stour; Bedhampton, near Havant; Bleasby, Southwell; Bristol, St. Clement; Buckenham, New, near Attleborough; Chertsey, Surrey; Chester, Christ Church; Clanfield, Faringdon; Cradley, Great Malvern; Cransley, Kettering; Cowarne Little, Bromyard; Forest Hill, Christ Church, Kent; Fryerning, Ingatestone; Fulbourne, Cambridge; Grosmont, Hereford; Herringswell (nearly destroyed by fire), Mildenhall; Horningtoft, Swaffham; Ichenor, West, Chichester; Kilsby, Rugby; Landkey, Barnstaple; Llanfihangel Talyllyn, Brecon; Llanstinan, Haverfordwest; Llanwrda, Carmarthen; Lowestoft, St. John; Luppitt, Honiton; Marston Long, York; Minver, St., Cornwall; Norwich, St. Julian; Ouen, St., Jersey; Pitchcombe, Stroud; Rainham, Sittingbourne; Skegby, Mansfield; Southend, Essex; Swallowfield, Reading; Totteridge, Barnet; Wickham Market, Norfolk; Wolverhampton, St. John; Worcester, St. Andrew; Yarmouth, Great; and Yately, Aldershot.

Grants formerly made towards building the Church at Ryhope, Sunderland; rebuilding the Church at Long Town, Abergavenny; and enlarging the Churches at Ancroft, Beal; Beaconsfield, Bucks; Metheringham, Sleaford, Lincoln; and Sutton-in-Ashfield, Mansfield, were, under very urgent circumstances, increased.

The Society likewise accepted trusts of money as repair funds for the following new Churches, viz.:—Albany Street, Christ Church; Cambridge, St. Giles and St. Peter; Everton, St. Saviour, Liverpool; Hatcham, All Saints, Kent; Hoylandswaine, Barnsley; Richmond, Holy Trinity, Surrey; and Walkden Moor, Manchester.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

*** The letter *O* denotes Offertory; *S*, Sermon; *M*, Meeting; *A*, Association.

Diocese of Canterbury.

Mar.	19	Kilndown .....*S*	£4	9	2

York.

London.

April	1	Pimlico, St. Barnabas.*O*	6	1	2
	3	Christ Church, St. Giles .....*O*	1	3	6
	14	St. Lawrence, Jewry. *O*	3	0	0
	19	Hampstead, St. Paul.*S*	23	12	7
May	29	Willis's Rooms, Collection at Annual General Court	5	8	0

Durham.

Mar.	29	Whittingham.....*S*	£1	9	6
May	15	Aycliffe .....*S*	5	10	0
	24	Jarrow.....*O*	1	2	3

Winchester.

April	14	Emsworth .....*S*	3	0	0
	15	Warblington .....*S*	2	0	0
	30	Hyde .....*O*	0	19	0

Bangor.

Bath and Wells.

Mar.	24	Bath and Wells Diocesan.....*A*	£141	15	1
	25	Martock .....*S*	5	15	0
May	8	Kilmington .....*O*	1	17	6
	11	Ruishton .....*S*	0	13	7

Carlisle.

May	25	Isle of Walney .....*O*	0	10	0

Chester.

Mar.	23	Everton, St. Saviour's Temporary Church...*S*	2	5	6
	30	Liverpool .....*A*	4	4	0
April	20	Bebington.....*A*	37	17	8

Chichester.

Ely.

Mar.	23	Chesterton .....*S*	2	12	8
	29	Cambridge Church Union.....*A*	118	19	2
April	29	Coates .....*S*	1	12	6
May	3	Caldecote.....*S*	2	16	2
	15	Bedford, St. Paul.....*S*	10	8	10

Exeter.

Mar.	4	Bampton.....*S*	2	5	6

Gloucester and Bristol.

Mar.	9	Bristol and Clifton ...*A*	5	5	0
	29	Bristol .....*A*	2	2	0
May	7	Coates .....*O*	1	0	0
	29	Paulton .....*S*	2	9	0

Hereford.

Mar.	13	Hereford Diocesan....*A*	140	0	10

Lichfield.

Mar.	24	Lapley.....*S*	2	0	0
	29	Shrewsbury .....*A*	24	19	0
	29	Hadnall .....*S*	3	0	0
	29	Cockshutt .....*S*	1	1	0
	29	Shrewsbury, St. Giles..*S*	15	3	0
	29	Great Ness.....*S*	4	0	0
	30	Lichfield Diocesan....*A*	192	13	7
April	5	Shrewsbury, St. Mary..*S*	7	16	10
	7	Aston, St. Andrew ...*O*	1	10	0
	9	Shrewsbury, St. Geo..*O*	3	0	8
May	24	Edgmond.....*O*	4	13	6
	25	Rodington .....*S*	1	10	0

Lincoln.

Mar.	1	Ludborough .....*S*	0	10	0
April	27	Riseholme.....*S*	5	1	10
	27	South Carlton.....*S*	1	8	6
	27	Stubton .....*S*	2	6	9
May	8	Welby .....*O*	1	7	5
	21	Coddington .....*O*	2	0	2
	25	West Deeping .....*O*	2	2	0

Llandaff.

Mar.	2	Caldicot .....*S*	4	5	11
	23	Caerleon .....*S*	2	8	3
	25	St. David's, Neath ...*O*	6	12	0

Manchester.

Mar.	3	Colne, Christ Church..*S*	£2	7	6
May	17	Leigh Parish Church..*O*	2	10	0
	17	Westleigh Mill, St. Peter's Mission Ch...*S*	8	10	8½

Norwich.

Mar.	3	Lowestoft, St. John's..*S*	4	12	4
	29	Hibbard .....*O*	1	4	0
May	13	Norwich Diocesan ...*A*	37	4	1
	17	Old Buckenham .....*S*	2	2	3
	26	Shottisham .....*O*	1	18	6

Oxford.

Mar.	13	Bloxham .....*O*	2	7	9
	13	Oxford .....*A*	49	12	3
	20	Mursley .....*S*	0	10	6
April	8	Beaconsfield .....*O*	5	7	11
	9	Windsor Parish Church, Ditto, All Saints .....*S*	17	15	6
May	10	Halcott .....*S*	1	1	8
	26	Chinnor .....*O*	1	7	2

Peterborough.

April	7	Cole Orton .....*O*	1	0	0
May	8	Rutland .....*A*	7	8	11

Ripon.

Mar.	23	Wakefield Trin. Ch...*S*	3	7	0
	23	Thornes .....*S*	1	10	0
April	19	Batley .....*S*	2	7	5
	27	Richmond .....*S*	7	18	5
	30	Farnham .....*O*	1	5	0

Rochester.

May	5	Barnston.....*S*	2	14	6
	5	Little Dunmow.....*S*	1	14	10
	6	King's Langley.....*O*	5	10	6
	20	Barking Ch. Union ..*A*	6	6	0

Salisbury.

St. Asaph.

April	10	Northop, St. Mark ....*S*	2	14	9
	13	Whittington .....*S*	3	13	9

St. David's.

April	10	Llanbadarn Fawr.....*S*	0	17	0
	30	Mathry.....*S*	1	6	6

Worcester.

March	9	Priors Marston.....*S*	3	9	2
	17	Solihull .....*O*	9	7	6
	30	Snitterfield .....*A*	1	2	0
April	7	Shirley .....*O*	8	6	9
May	15	Rouslench .....*O*	1	10	0
	28	Kineton .....*O*	9	8	9

Sodor and Man.

Incorporated Society

FOR PROMOTING THE

ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS

In England and Wales.

Established in the year 1818, and Incorporated by Act 9th Geo. IV. cap. 42, intituled "An Act to abolish Church Briefs, and to provide for the better "Collection and Application of Voluntary Contributions, for the purpose "of Enlarging and Building Churches and Chapels." Dated 15 July, 1828.

Patron,

HER MAJESTY THE QUEEN.

President,

HIS GRACE THE ARCHBISHOP OF CANTERBURY.

Vice-Presidents,

HIS GRACE THE ARCHBISHOP OF YORK.
THE BISHOPS OF ENGLAND AND WALES, &c. &c.

Treasurer:—HENRY HOARE, ESQ.

Secretary:—REV. GEORGE AINSLIE, M.A.

Chief Clerk:—MR. H. DUNNING.

Bankers:—MESSRS. DRUMMONDS, Charing Cross.
MESSRS. HOARE, Fleet Street.
BANK OF ENGLAND.

Number of Places assisted by the Society to 30th June, 1869	5,536
New Churches erected	1,508
Old Churches rebuilt or enlarged	4,028
Number of Additional Seats obtained	1,442,225
Number of Free Seats	1,111,896
Amount contributed by the Society	£766,183
Number of *Mission Churches* aided	58
Amount contributed	£1,859
Number of *Repair Funds* deposited with the Society	217
Amount invested	£49,784

Donations or Annual Subscriptions of *any amount*, either for the GENERAL FUND, or for the MISSION-CHURCH FUND, will be gratefully received, and may be paid either direct to the Office in London, Rev. George Ainslie, 7, Whitehall, S.W., to one of the Society's Bankers, or through the local Hon. Secretaries.

The Church-Builder.

No. XXXII.

On the Restoration of Churches of Classical Style.

WE have in London a considerable number of Churches of Classical Style, dating from the time of the Great Fire downwards; many of them are of very respectable architectural merit, some of them are really fine works of art. Most of our large towns also possess one or two churches of this style, built usually in the first quarter of the present century; some of them cost large sums of money; and if few of them have special claims to admiration as architectural works, some of them are at least imposing from their size and general dignity of external appearance, and hold an important place among the public buildings of these towns.

The general taste for Gothic architecture in churches has led the public during this generation to do less than justice to these Classical churches. We may prefer a Gothic church, yet we ought to be able to see, and ready to acknowledge that many of these Classical churches are fine buildings of their style. They may seem cold and unchurch-like, but these, we submit, are not so much the faults of the buildings themselves as of the way in which they have been treated, and are faults which the Gothic town churches fully shared.

Let the reader call to mind one of the Gothic town churches with which he was acquainted in its unrestored state, with its high pews and galleries, its flat ceiling, and classical "altar-piece" and three-decker, and remember what a wonderful transformation it seemed to him when he first saw that church restored; and he will perhaps be more ready to believe in the possibility of producing a similar transformation in some of these Classical churches, which now, very justly, offend his taste, and his feeling of what a church should be.

After bestowing some pains upon the subject, examining some Classical churches, and conferring with others whose opinion on such a subject is entitled to respect, we are prepared to plead for such a restoration, and to assert that by judicious treatment their merit as buildings may be brought out in a way which is little suspected by those who have hitherto passed them by with disregard, and that they are quite capable of a good ecclesiastical arrangement and satisfactory church-like effect.

The work will have to be as thorough in this case as in the case of our Gothic restorations; we shall have to make a clean sweep of lobbies and galleries and pews; and then we shall find in many cases that we have a building of spacious area, and good architectural features, and imposing proportions—which is something for an architect to work upon; then we shall have to introduce painted glass in the windows, and colour and gilding on the walls and architectural features; and, lastly, we shall have to replan the area so as to fit it for the uses of a church, and put into it furniture which will harmonize with the architecture in style, and yet be ecclesiastical in its general effect.

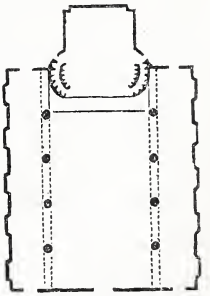
We will take two or three London churches as examples, and with all diffidence throw out a few general suggestions for their restoration, in illustration of these remarks.

Take first the church of St. Martin-in-the-Fields. From its site as one of the grand group of buildings surrounding Trafalgar Square, the great west-end focus of the Metropolis, it takes rank as one of our great public buildings. Its portico is not unworthy of its site, and it is of imposing

magnitude. If its interior can be made to answer more fully to the demands which good taste makes upon a building thus circumstanced, it is very desirable that the improvement should be effected. We venture to think that the interior could be very greatly improved, and we will not shrink from sketching out a scheme of the work.

The plan of the church is a centre and two aisles, divided by columns of Corinthian order at the east end; the centre projects beyond the aisles, the angles of the projection being taken off by curves, and forms a square-ended sacrarium. The spaces thus taken out of the square at the east corners are occupied by vestry and sacristy below, and by pews above which open into the church in a way which irresistibly reminds one of the stage boxes of a theatre. The columns support semicircular vaulted roofs of good character; there are galleries around three sides, and an organ at the west end.

We suggest that the side galleries, which now clasp the columns, should be thrown back behind the columns, and supported by slender shafts. The west gallery should be removed entirely; the organ might, perhaps, be put near the choir at the east end of the south aisle. There are two ways in which the east end might be planned: —1. the whole space which projects beyond the aisles might be taken for the sacrarium, and the eastern bay of the nave taken for a choir; or 2, if this would take up too much of the space of a well-filled church—space already diminished by the removal and reduction of galleries —the present sacrarium might be retained for that purpose; and the choir might be formed by taking an elliptical space out of the nave; raise this space a couple of steps, and fence it with a low ballustered screen, and in the ellipse thus formed seat the choir in two semicircular rows on each side, and a very effective arrangement would be the result. Both these arrangements are indicated in the accompanying ground plan. The pulpit might



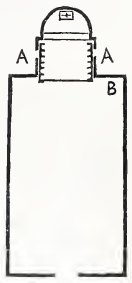
St. Martin's-in-the-Fields.

be thrown out in the shape of a bold circular tribune, from the window of the "stage box," in the south curve of the chancel. As to the decoration of the church. The windows are large and well situated, and painted glass in them should be the leading feature of the interior decoration. Painted glass has been put into the east window by Messrs. Clayton and Bell, and forms an admirable commencement of the work we are suggesting. It is in thorough harmony with the style of the architecture, and is both in composition, in drawing, and in colour, one of the very best modern windows which we have seen. Nothing could be better than to let the same artists fill all the other principal windows with pictures of the same character. The lower windows of the nave, and some upper windows in odd nooks and corners, should be filled with mere pattern glass. Then if the wall spaces, which are small, were coloured in panels of red, with an ornamental border round the window openings, the columns left stone colour, with their capitals touched with gilding, and the plinths on which they stand coloured dark instead of light, and the ornamented plaster groining enriched with colour and gilding, we should have a very fine church as the result.

Let us take the church of St. Mary-le-Strand as our next example. From its small size, finely-composed west end, and its highly ornamented exterior, it is the gem of all our Classical churches. Its interior lends itself readily to the kind of restoration which we are advocating, and it is not difficult to suggest generally what its character should be. The church consists simply of a nave, with a highly enriched elliptical ceiling, a very short choir, rather narrower than the nave, and a semi-circular domed apse for the sacrarium. In elevation it is lofty in proportion, and, apparently to prevent an appearance of disproportionate height, is divided into two stages by a very bold, unbroken frieze. The wall above and below the frieze is divided into panels by couples of pilasters; in the upper stage the panels are occupied by the windows, in the lower they afford large, well-shaped spaces for historical paintings.

For its restoration we shall be glad to have the nave cleared of permanent seats, but the existing pews are not so unsightly as to make it a *sine qua non* that they should be removed;

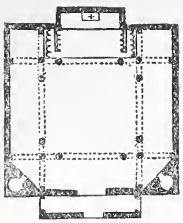
the pulpit also is a very handsome example of its kind, and should be retained. The organ, recently erected, might perhaps be removed to the west end, where there is a narrow stone gallery, in which, perhaps, it might be arranged without blocking the west window, which should be left free; or the east end of the nave might be raised by a couple of steps, the choir stalls brought further west than we have shown them in our plan, and the organ still retained at the corner B. The plaster clouds and angels in the semi-dome of the apse should be removed, that their places may be filled with paintings. We should then have a clear field for an easy restoration, and there already exists something towards it; for painted glass has recently been put into two of the three windows of the apse, which harmonize in style with the architecture, and are fairly satisfactory in execution; and it is intended that the remaining window shall be similarly filled. The sides of the choir also afford a perfectly satisfactory model for the restoration of the rest of the church, and serve to show how admirable the effect would be. The pilasters are enriched with gilding in their flutings and their capitals; and oil paintings of good tone, in oak frames, are placed in the panels, the ground of the panels being a flat tone of red. It only needs that the pilasters throughout the building should be similarly treated; the large panels which are left in the lower stage of the elevation filled, as they can be obtained, with great historical paintings; the smaller panels between the pilasters coloured red with some ornamental arabesques. The windows in the upper stage should have pictures in glass, and the narrow panels between be treated with a light colour; the long, unbroken frieze which separates the two stages of the elevation should have its chief space blue, with a text in tall Italian capitals in gold; the upper frieze should be kept light in colour. The ceiling would require judicious treatment with a prevailing effect of blue.



St. Mary-le-Strand.

For our next examples we will go into the City. And we will take first the church of St. Mary Woolnoth, at the corner

of Lombard Street and King William Street. The plan is a square, or nearly so, with a smaller square inserted within it, at each of whose angles are three large, handsomely proportioned Corinthian columns. The space between these columns and the walls is groined, and forms a kind of aisle all round the building. These columns do not carry a dome, which was perhaps the most obvious idea, but on a square entablature they support a kind of square clerestory of half the height of the main walls. This is the whole of the church, except that a shallow recess on the east side contains the altar, under an oak baldachin, carried by two twisted columns with Corinthian capitals. It is not much like a church, but it is a very beautiful temple. The whole area is occupied with pews, and there are galleries on three sides, and an organ at the west end, and a great pulpit with sounding-board and a reading pew on the east side. The first step towards the restoration would be to empty the interior. We suggest the removal of the galleries with some compunction, for they are an excellent example of the way in which galleries may be treated. They stand back behind the columns, detached from them; but their fronts are projected forward like balconies between the columns, so as to get all the advantage of the more forward position without the usual interference with the architecture. They are, moreover, handsomely carved. We do, nevertheless, condemn them. They are not required for the present congregation, which only numbers some fifty or sixty; and the architecture is really so exceedingly fine, that it ought to have the justice of being thoroughly displayed to the greatest advantage. Retain the present sacrarium, with its classical baldachin; only clearing the oak from its shining, sticky-looking varnish, and relieving it with a little gilding. Form a small choir between the sacrarium and the columns, and leave the rest of the area entirely unencumbered, using chairs when needed for the congregation. The coloured decoration should be the subject of careful study.

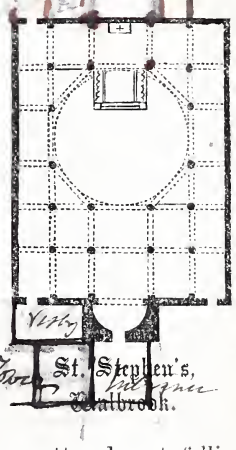


St. Mary Woolnoth.

We will only venture to suggest that the columns might be left stone, the capitals being relieved with gilding, the entablature enriched with colour and gold; the walls panelled in some colour which will throw out the columns; the clerestory windows filled with glass, and the spandril spaces of its walls filled in with ornamental design.

We will conclude with the church of St. Stephen's, Walbrook, which is commonly spoken of as Wren's masterpiece. It is a remarkable plan: viz. a square, with a smaller square inscribed within it, on which are placed columns, twelve in number, eight of which carry a central dome; the square is lengthened a bay westward, introducing four more columns into the design, as shown in the accompanying plan.

We humbly confess our inability to appreciate, so highly as its reputation seems to demand, this "masterpiece" of Wren's; and it seems to us the most difficult of all the buildings we have mentioned both to decorate as a Classical building and to arrange as a church; but we feel bound, as part of the task which we have undertaken, to make some suggestions for this church. There is little to obstruct our restorations; there are no galleries; the pewing is arranged so as to leave two great alleys across the dome from east to west and from north to south, and the space between the columns and the walls is also left clear. If the pews were removed we should have a very spacious hall, with a number of columns which look rather scattered, not falling into groups as in St. Mary Woolnoth, and not forming vistas from any point of view except along the narrow aisles between the columns and the walls. There is a large window at the east end, and a smaller one on each side at the ends of the principal aisles, and a round window on each side again, at the ends of the outer aisles. The west is similarly lighted, except that the place of the great window is occupied by a picturesquely framed organ. There are large



St. Stephen's, Walbrook.

windows, in what we may call the transepts, and curious oval windows, with their longer axis horizontal, high up in the side walls. For the decoration of the building we should suggest first to lower the height of the present panelled dado, and then to paint pilasters on the walls to correspond with the columns; this would probably relieve the present scattered appearance of the columns, on which we have remarked, by giving the effect of additional columns, and throwing them into apparent vistas. The effect would be the more decisively produced if the columns were coloured red, as we propose they should be, and the painted pilasters of the same colour; the ground of the walls being left light, the capitals touched with gilding. The walls would thus be divided into panels, and one of the windows we have spoken of would come into each panel. At the east and west end of the transepts the windows would nearly fill these panels. In the side walls the oval windows would come into the heads of the panels, and the rest would easily be decorated by a few lines of coloured decoration following the outline thus marked out. A vast deal of complicated enrichment remains to be planned for the ceiling and dome, which would have to be put into the hands of a competent artist; our task is only to suggest the general effect to be produced.

In arranging the building as a church the great difficulty is that the constructive features of the building afford us little help. The difficulty is apparent in the present arrangement, in which the alley across the dome from north to south forms the boundary of the eastern blocks of pews, and on their western line are placed the pulpit and reading-desk. We should be disposed to take the line a little further east, defined by the columns, as shown on the plan, for the western boundary of the chancel; the north and south boundaries fall naturally in the line of the eastern columns, and on this space we should boldly build up a chancel, two or three steps high, with a low wall, and ballustered screen, of marbles, with two bold bemas at the western angles, one for the pulpit, the other for the lectern. The space east of this, defined by the columns, would naturally form the sacrarium, raised several steps above the chancel, and with taller screens; the whole middle compartment of the eastern wall would be treated as a reredos, and

a baldachin over the altar would help to make this the artistic and ritual focus of the building.

We should gladly see St. Mary-le-Strand taken as the subject of the first experiment, if experiment it can rightly be called in this case, where a commencement of the work already exists, and where the result can be so certainly foreseen. The cost of the decoration would probably not exceed 1500*l.*, a sum which ought to be forthcoming for a purpose of metropolitan interest. In France the Government would do it immediately.

We should like to see St. Mary Woolnoth taken in hand simultaneously. The Goldsmiths' Company, we believe, and private people of influence in the City, have already interposed to save it from being included among the City churches condemned to destruction; let them complete their good work by effecting such a re-modelling of its beautiful interior as we have suggested—the cost would not be large, probably 2000*l.* would effect it; and they would give the Metropolis a more beautiful Classical interior than any which it at present possesses. It would not be well adapted for a large congregation, but no large congregation now uses it, the Sunday congregation is usually fifty; but it would be admirably adapted for one of those short, daily, mid-day services which ought to be established for the use of City men; and its situation in the very focus of the City makes it the church of all others in which such a service should be held.

St. Mary's Church, Beddington.

(*With Illustration.*)

SURREY does not abound in good Churches; still there are some of much interest, showing distinctive features of our best periods of Architecture, and abounding in historical recollections; and any old Church near to London is a treasure now to be most carefully guarded. The Parish Church of Beddington lays claim on these grounds to consideration. Those who remember the sweet and retired spot it was before

the march of modern improvement overtook it, whilst deploring what has been lost, will be grateful to find that through the sacrifices made to secure the land around the Church, the advance of brick and mortar which threatened to overwhelm it has been stayed at such a distance as to leave the Church and its precincts still a rural oasis in the desert.

Doomsday-book gives a Church as then existing at Beddington, and the nave of this fabric still remains. A few other fragments of early work of the eleventh and twelfth centuries have also been found, and are preserved with care.

In 1159 Ingelram de Fontibus and Sybyl de Waleville, wife of Adam de Pirot, gave the advowson to the Priory of Bermondsey. Nicholas de Carrew, whose will was proved 1390, bequeathed £20 to the building of the Church. Judging from internal evidence, the existing chancel and north aisle were built, and the nave remodelled, probably very soon after this date. The tower, south aisle, and porch were added in the latter part of the fifteenth century, and the Carew Chantry on the south side of the chancel was built in 1520 by Walter de Carrew, who directs by his will that "4 stalls should be provided for 4 chaplains," and of these "one to be for ever, and the others for five years; to pray for his soul, and all Christian souls, in the Church at Beddington." The Carew family through many generations owned the Hall, and were benefactors to the Church. In earlier times they were buried in the chancel, where are still the well-known brasses to their memory; but after the Chantry Chapel was built in 1520, it was used as their burial-place. Their vault has only recently been closed up, when the remains of the Carews from temp. Henry VIII. downwards were found.

In 1851 the wants of the Parish made an increase of accommodation in the Church necessary, and the north aisle was then built. At the same time the then Rector, the Rev. James Hamilton, took down the galleries and square pews, and reseated the Church in oak, putting a new oak roof on the nave, with other improvements. In continuation of the work then done, the present Rector, the Rev. Alexander H. Bridges, with great munificence, and aided by the liberality of his parishioners, has carried out most extensive and costly addi-

St. Mary's Church, Beddington.

tions, of which the following is but an imperfect description.

A new organ-chamber has been built on the north side of the chancel, to contain a new organ by Lewis. The richly-carved oak organ-screen is painted by Messrs. Morris & Co. The windows of the organ-chamber are filled by Messrs. Lavers & Barraud with painted glass, whose subjects have reference to sacred music.

The chancel has been entirely lined with ashlar, and all the old ashlar restored; the carving in the roof improved; a new reredos by Messrs. Harland and Fisher, entirely in mosaics, and colour has been added; the sides of the east window have been decorated with marble mosaics representing the twelve Apostles; and the gable above the window, up to the beams of the roof, filled in with a choir of angels painted and burnt in on tiles. The retable has been restored, and above, in rich glass mosaics, is represented in the centre our Lord in glory with angels ministering, and on either side the following subjects:—1. The Annunciation; 2. The Adoration; 3. The Flight into Egypt; 4. Christ Disputing with the Doctors. Sedilia, with a piscina and credence, have been replaced. The sacrarium with its steps has been laid entirely in English and foreign marbles and serpentine, in very rich, costly patterns by Messrs. Field, the risers of the steps being open to the hot-water pipes, and richly gilded. The noted brasses of the Carews have been relaid, with one to a former rector. The old stalls and misereres have been restored, with their return ends, with the fronts, choir seats, &c., all in oak. A new oak chancel-screen has been added, designed partly from remains found during the progress of the works, and partly from a parclose at Ewell which seems to have been of a similar character; it is intended that it shall be partially painted. All the woodwork in the chancel is by Messrs. Rattee and Kett, of Cambridge.

A large corona and pendants, richly coloured, have been added to the chancel by Messrs. Skidmore. The altar candlesticks are by Messrs. Hart, and were a special gift.

The nave, aisles, porch and seating have been thoroughly restored; the internal ashlar cleaned and restored, and some of the internal mouldings and carvings improved in character. The walls are being decorated in diaper and slightly coloured by

Messrs. Bell and Almond; and a fresco of imposing character and beauty is intended to be painted on the present blank wall at the west end of the north aisle. Messrs. Clayton and Bell have also a commission to fill all the windows in this aisle as well as the west window of the south aisle in painted glass. The old organ, which cumbered the tower and western view of the Church, and its gallery have been entirely removed, and a new oak ringing-floor, with panelled ceiling underneath, has been put up above the tower arch. The tower is therefore now opened out in all its grand proportions. The five-light west window of the tower and the door under it have been renewed. The west window is filled with painted glass by Messrs. Clayton and Bell; and is perhaps one of the happiest and most successful of modern date. The inside walls of the tower, which were concealed under thick coats of paint and whitewash, have been refaced and restored in the original flint and fire-stone chequer work. The whole of the Church is lighted by handsome pendants and brackets by Messrs. Skidmore. A fine peal of eight bells (with caging for ten bells) has been hung by Messrs. Mears and Stainbank; the tenor bell is over 20 cwt. All the exterior stone work has been restored, and a new roof of the same character as that which it is supposed formerly existed has been added with a wrought-iron vane; the external aspect of the tower appears in our engraving. The roofs of the original north and south aisles have been covered with lead instead of slate.

A new vestry, with singing-room over it, approached respectively from the tower and by the original circular stairs, have been added at the west end of the north aisle, which was the only place which could be made available. As suited to its uses this addition is carried out with somewhat of secular character, but harmonizing with the rest of the Church, as seen in our engraving; both the vestry and singing-room are filled with painted glass, having reference to their uses, by Lavers and Barraud; the wall-lining in the vestry is of oak, with an oak panelled ceiling, and commodious oak presses and cupboards for the vestments, books, &c. &c.; the singing-room is also fitted up in a similar way in pitch-pine, and the ceiling has been enriched with diaper by Bell and Almond.

The outside of the Church has been carefully restored where time and decay had destroyed the original materials, or where cement or other incongruous additions and repairs had been made. The ground has been lowered, and an open drain has been formed round the north and south sides of the Church; and the whole of the Church and Church-yard have been carefully drained.

A new entrance has been made on the west side, leading direct to the tower, with a Lych-gate entrance from the road; this is entirely of oak, and forms, as will be seen in the engraving, a very pleasing and picturesque addition: it somewhat resembles the original Lych-gate at Bickley, with which this parish has been connected.

The whole of the work has been done from and under the directions of the Architect, Mr. Joseph Clarke, of No. 13, Stratford Place, W.

St. John's College Chapel, Cambridge.

T. JOHN'S COLLEGE was originally a hospital for poor and infirm persons, and certain religious brethren under the rule of St. Augustine. Bishop Balsham, of Ely, in 1280, attempted to add to the old institution a college for scholars, on the model of that just then established at Oxford by Walter de Merton. This, however, failing, owing to altercations arising between the members of the old and new foundations, he removed, in 1284, his college to where Peterhouse now stands, and the old hospital of St. John, reverting to its former position, continued unmolested till the reign of Henry VII., when the Lady Margaret, the King's mother, determined to convert it into a college, which was effected under her will by her executor, Bishop Fisher, between the years 1509 and 1516, in which latter year the chapel was re-consecrated. This chapel—a not very decorative building—apparently of the sixteenth century, being found very insufficient for the present demands of the

college, it was some few years back determined to rebuild it, and Mr. G. Gilbert Scott was appointed the architect.

Finding the old chapel to be in reality the chapel of the original hospital, and to be a building of the latter portion of the thirteenth century transformed into a sixteenth century structure, the architect proposed, as an alternative scheme to designing the new chapel, that the old one, restored, so far as possible, to its original design, might form an *aisle*. This, however, being considered hardly compatible with the practical uses of a college chapel, was not adopted, and a wholly new chapel was determined on.

The form adopted is one which, though frequent in Oxford, had not hitherto been adopted in Cambridge. It is that in which the ante-chapel forms a kind of western transept. This happened to be peculiarly suitable to the position of the new chapel; and, as it originated at Oxford in the incomplete cruciform church which forms the chapel of Merton, it may not be inappropriate (though the association was accidental) to a college in the sister University of which the earliest scheme was founded on the model of Merton.

The chapel proper is internally 143 feet long by 34 feet wide, and is terminated with an apse of five bays. The ante-chapel is 78 feet by 32 feet. The extreme length of chapel from east to west outside is 193 feet 1 inch; breadth, north to south, 52 feet; extreme length of ante-chapel from north to south, 89 feet; breadth, east to west, 50 feet. The exterior height of the chapel is 50 feet to the top of the parapet, 80 feet to the ridge of the roof. The tower is 42 feet square outside; its height is 140 feet to the top of the parapet, and 163 feet to the top of the pinnacles.

In the demolition of the "labyrinth," the curious chapel of the Old Hospital of Canons Regular, founded A.D. 1134, to which the college succeeded, was revealed. Its style is the earliest type of Early English. An account of it has been published by Professor C. Cardale Babington. The arches of its piscina have been placed *in memoriam* in the new chapel.

The stalls lately in the old chapel have been transferred to the eastern division of the choir. The style of architecture adopted is not that of the period of the royal foundress of the

college, but that of the age of its intended founder, Bishop Balsham, which is, in point of fact, the precise style of the earlier portions of the old chapel: for though it is hardly to be supposed that Balsham erected the chapel during the short period of his abortive foundership of the college [1280—1284), it is, nevertheless, probable that the impulse given by his intentions may have led the authorities of the Hospital of St. John to re-erect their chapel; for the character of the old parts which remain is just that of Balsham's time.

The closest types of the architectural details of the new chapel may be said to be Newstead Abbey, and the nave of Lichfield.

When the design was first made, no tower was contemplated, but only a flêche, at the intersection of the roofs of the chapel and ante-chapel; but shortly after the commencement an old member of the college, Mr. Henry Hoare, who had laid the corner-stone of the building, made the munificent proposal—contingent on his living long enough to carry it out—to erect a tower similarly placed to that of Merton, at a cost of about 5,000*l*. Mr. Hoare's lamented death, the result of an accident, cut his generous intention short before the work was quite half complete, but the college undertook the perfecting of his undertaking.

Internally the chapel is roofed with an arched ceiling of oak; which has been splendidly decorated by Messrs. Clayton and Bell.

It consists of nineteen bays. In the central bay at the east end is a representation of our Lord in Majesty. The other eighteen bays contain figures of *illustriores* of the eighteen Christian centuries after the first century, each bay being appropriated to a century. The centuries proceed from east to west: the even centuries on the north side, the odd centuries on the south side.

The painted windows are the gifts of various donors. The five windows of the apse are the gift of the Earl of Powis, High Steward of the University. The great west window is the gift of Members of the College *in statu pupillari;* and cost 1,510*l*. The six following side windows of the choir of the chapel are ordered at a cost of 276*l*. each.

The erection of the chapel has occasioned the erection of a new master's lodge, the extension of the Great Hall, and that of the old gallery of the college—a noble Jacobean apartment, henceforth to be used as the "Combination Room," or withdrawing-room of the Fellows.

We have no hesitation in placing the interior of this building amongst the most successful achievements of Mr. Scott.—*Builder.*

The Church in the Catacombs.

LL our readers probably are aware that for many years past systematic researches have been made in the Roman Catacombs, under the care of the Commission of Sacred Archæology; and occasional notices of the results which have found their way into the English newspapers have announced isolated discoveries of great interest. At length the Commendatore di Rossi, whose name has been known for the last thirty years in connexion with these researches, has given to the world the narrative of his thirty years of work; a condensation of his work has been brought out for English readers by Dr. Northcote, the President of the Oscott College, and the Rev. W. R. Brownlow, of Trinity College, Cambridge; and the work is of such interest and value, that we commend it to the special attention of our readers; all that we shall attempt here is to indicate the variety and interest of its contents.

We find in the first place that we have to abandon the opinion so long entertained of the origin of these catacombs, viz. that they were formed by the excavation of the pozzolana, which was used for building purposes in ancient Rome, and that the Christians took advantage of the disused workings as places for the burial of their dead, for the secret celebration of their worship, and for concealment in times of persecution. We are now assured that these labyrinths of galleries and chambers were excavated, not out of the pozzolana stratum, but out of *tufa granulare*, which material was useless for building or other purposes, and that they were constructed

purposely for graves, and certain chambers enlarged for occasional places of worship, and made available for concealment when need required.

We are deeply interested by the early antiquity of many of the discoveries. They mount back to the very earliest times of Christianity. We find ourselves in the sepulchral chambers of converts of the Apostles themselves, and looking at the inscriptions, sculptures, and paintings which were executed by and for them, the contemporary monuments of the sub-apostolic Church. The question of the date of these monuments is so important, that we pause to assure our readers that they need not fear to rely upon the dates assigned to them. The claims of Di Rossi as a competent, accurate, and trustworthy archæologist are well known to all archæologists: the assigned dates are ascertained by a rigorous process of scientific induction; the evidence for them is laid before the reader, so that he may form his own opinion of the soundness of the conclusion. The authors of the summary say, "The local traditions of ancient Christian Rome have come down to us partly embodied in the stories that were told to foreigners visiting the city in the seventh and eighth centuries, and by them committed to writing in itineraries; partly in the 'Book of Indulgences,' and in the 'Book of the Wonders of Rome,' compiled both for the use of strangers and of citizens; partly, also, but more sparingly, in the scattered notices of a few individual writers. From a diligent comparison of all these various authorities, it is gathered that some five or six of the subterranean cemeteries of Rome were believed to have had their origin in Apostolic times; and in every one of these instances, so far as we have had an opportunity of examining them, something peculiar has been either noted by our predecessors, or seen by ourselves, which gives countenance to the tradition. When these peculiarities are brought together they are found to be in perfect harmony, not only with one another, but also with what we should have been led to expect from a careful consideration of the period to which they are supposed to belong. The peculiarities are such as these: paintings in the most classical style, and scarcely inferior in execution to the best specimens of contemporary pagan art; a system of ornamentation in fine stucco, such as has not yet been found

in any Christian subterranean work later than the second century; crypts of considerable dimensions, not hewn out of the bare rock, but carefully and even elegantly built with pilasters and cornices of brick or terra-cotta; no narrow galleries, with shelf-like graves thickly pierced in their walls, but spacious ambulacra, with painted walls, and recesses provided only for the reception of sarcophagi; whole families of inscriptions with only classical names, and without any distinctly Christian forms of speech; and, lastly, actual dates of the first and second century. It is impossible that such a marvellous uniformity of phenomena, collected with most patient accuracy from different and distinct cemeteries on all sides of the city, and from authors writing at so many different periods, should be the result of accident or of preconceived opinion."

Di Rossi himself says, "Precisely in those cemeteries to which history or tradition assigns Apostolic origin, I see in the light of the most searching archæological criticism the cradle of Christian art and Christian inscriptions; there I find memorials of persons who appear to belong to the times of the Flavii and of Trajan, and finally I discover precise dates of those times." He adduces one inscription bearing date the third year of Vespasian, A.D. 72. An inscription in the wet mortar of one of the graves in the catacomb of St. Lucina is of the date A.D. 107; another on marble, in the same place, is of the date A.D. 110. The cemetery of St. Priscilla, always said to have been on the property of the family of the Pudens mentioned by St. Paul, presents evidences that it is at least of this antiquity. The catacomb of St. Agnes is supposed to be that which is said to have been "in use when St. Peter preached the faith to the Romans," and the sepulchre at Tor Marancia is identified as that formerly called by the name of St. Domitilla, for two inscriptions found there state that the ground formerly belonged to this member of the family of the Emperor Domitian.

The mode in which the catacombs were constructed, and the changes which they underwent at different periods, is very clearly illustrated by the example of the catacomb of St. Callixtus, whose discovery is one of the most important which Di Rossi has made. The Christian proprietor secured a site of 250 feet frontage to the road, and 100 feet depth from front

to back. The staircase was sunk into the soil at one corner to a certain depth, and a gallery carried round three sides of the area, with another staircase at its further extremity; two other galleries also extended from front to back; and still four other galleries extended part of the way across, all on a rather higher level than the main passages, and therefore approached by an ascent of a few steps, and at the extremity of one of these shorter galleries three chambers were formed; all these passages and chambers were occupied by graves. Afterwards a fresh set of cubicula were formed opening out of the main passage, only on a rather lower level, and so approached by a descent of a few steps. At the same time, another series of galleries stretching across the area was constructed at a lower level gained by another staircase. Still later, an endeavour was made to reach a still lower level, possibly for the purpose of constructing a third set of galleries; but after sinking a certain number of steps the excavators found themselves below the stratum of tufa and in a stratum of friable pozzolana. They strengthened their wall with brick, and made a few graves in the walls of brick, but seem then to have abandoned the further progress of their work in the unsuitable stratum. The tiles and bricks used in this latest portion of the work bear the imperial stamp of Marcus Aurelius, and therefore must have been made between the years 160 and 180 A.D. Some time after, precautions were taken to conceal the entrances to the cemetery by blocking up the staircases, and making entrances throughout an adjoining sandpit. Still later the cemetery was further enlarged, and made to communicate with others adjoining: and, finally, the galleries, which had been lined with dead in the graves made in their sides from top to bottom, were filled with earth, probably to conceal them and preserve them from violation in the Diocletian persecution. The discovery of this interesting cemetery is due to Di Rossi, who found part of an inscription on marble in the cellar of a vineyard, which he conjectured, rightly, as it turned out, to be part of the tomb of Pope Cornelius, which was known historically to be near the cemetery of St. Callixtus; at his suggestion the present Pope purchased the vineyard and one adjoining, excavations were made, and were rewarded by this valuable result.

The examples of painting which were formerly known in the catacombs were in a poor debased style of art, but the recent discoveries have brought others to light of far higher artistic character. A careful classification of all that have been discovered shows us a series in which the art is continually deteriorating. Some of the earlier examples are of the first century, viz. one of the Blessed Virgin and Child, and one of the Prophet Isaiah, both in the catacomb of St. Priscilla, and a vine in the cemetery of St. Domitilla is of the same age. He assigns to the second century the decoration of the roof of the chapel of St. Januarius in the catacomb of St. Pretextatus, and the paintings in a cubiculum in the crypt of St. Lucina of a fish, and an altar with lambs upon it; while the greater part of the Biblical subjects he assigns to the third century. Besides the sepulchral inscriptions and ornamental designs, there is also a series of interesting scribblings. The fashion of writing one's name on any place of interest is a very ancient one. On the monuments of Egypt are found names of Greek adventurers and Roman travellers; and on the sides of the galleries and chambers of the catacombs are found the names of Roman and mediæval pilgrims; some of them inscribed while the plaster was yet wet, and others extending through subsequent ages. Some of these pilgrims did more than merely scribble their names and invocations to the saintly dead on the walls, they also wrote accounts of all they had seen on their visits to the holy places for the edification of others. A series of such narratives still remains, and supplies one source of information on the early situation and condition of the monuments.

The work which we have described is abundantly illustrated with wood-cuts and coloured plates, and deserves very high commendation.

Sound and Colour.

IT has been known since the time of Newton that the vibrations of the atmosphere which produce musical sounds, and the undulations of light which produce colour, present some features of analogy, which tend to the conclusion that they are subject to some general

law. Dr. Macdonald has recently, in a pamphlet which bears the title we have placed at the head of this article, elaborated a theory on the subject which seems to be proved by the evidence he adduces, and which is of considerable importance to all who as artists or amateurs have any thing to do with the use of colour, whether in architectural enrichment or in the art of painting. We avail ourselves of a summary of some of the conclusions of the pamphlet from the pages of our contemporary the "Builder:"—

"Pointing out first the similarity between the seven notes in the musical scale, and the seven prismatic colours, Dr. Macdonald says that 'the primitive colours, red, yellow, and blue, occurring respectively upon the first, third, and fifth intervals in truthful analogy, independent of coincidence or fortuity of any kind, may be said to compose the perfect chord of colour answerable to that in music, which all musicians admit to be the very groundwork and basis of harmony.'

"Again, we may fairly argue that pitch in sounds is equivalent to tint or hue in colours, determining their relations to each other. In confining his attention to the natural key in music, that commencing with the note C, Dr. Macdonald assumes red to be its analogue in the colorific scale, and for this assumption there are several favourable arguments.

"Red is the least refrangible of the primitives, and its vibrations are longer and slower than those of any in its own series. This, too, is the case with the key-note with reference to the other intervals of its scale.

"It would be difficult, in the small available space here, to give even the rudiments of harmony: we must be content with remarking that sounds in unison are those whose respective undulations render it possible for them to act together, without interfering with or neutralizing each other,—without, in short, infringing the law of 'interference.'

"Speaking technically, and quoting from the above-mentioned author,—

"'From the study of their properties and offices the different intervals of the musical scale have received appropriate names: thus C is denominated the tonic; D, the super-tonic; E, the mediant; F, the sub-dominant; G, the dominant; A, the sub-mediant; and B, the sub-tonic.

"'The word 'tonic' is always applied to the first or key note; the dominant to the fifth, from its predominance in harmony; and the mediant to the third, from the position it holds between the tonic and the dominant.'

"It will occur to every musician, either practical or scientific, that every note in the gamut may be supported by a fundamental bass note, with its third and fifth forming the common chord. There are but three chords required on the bass clef, the first founded on the tonic, C (red), E (yellow), and G (blue); the second on the sub-dominant, F (green), A (indigo), and C (red); and the third on the dominant, G (blue), B (violet), and D (orange). The painter is advised to choose first his key, and then to translate some good harmonic phrases into colours most befitting the nature of his subject; and to the determination of a key a clear perception of the fifth interval, the dominant colour, is essential.

"'In giving an account of the complementary colours, it is usual to adduce the series resulting from the binary mixture of the primitives, forming a sort of colorific hexachord, like the old musical one in which the seventh interval, equivalent to violet, was wanting.

"'Had Guido, the monk, taken the prismatic scale for his guide, instead of in effect making a mechanical mixture of the three major constituents of the diatonic scale, he would have transmitted a still greater name to posterity.'

"Alternate colours produce common chords, red, yellow, and blue answering to C, E, and G, and orange, green, and purple to D, F, and A.

"If we take one primitive, say red, the other two, yellow and blue, must exist, either separately or in its complementary, green; or, taking a compound colour, purple, composed of red and blue, its complementary will be found either in the opposite colour, yellow, or in the alternate compounds, green and orange, taken together.

"We may here notice the analogy in effects of 'interference,' both in colour and in sound: yellow is said to be 'indifferent' to green, red to orange, and violet to blue. Musically speaking, these intervals, being seconds, are positive discords; and, speaking of colour scientifically, we may notice that a green opposed to a strong yellow appears blue, a purple to a blue red, and an orange to a red appears yellow; the fact being that the undulations somewhat interfere with each other, and similar

ones interfering with and nullifying each other, the solitary colour stands out with undue force. . . . .

"From these facts, the inference that complementary colours are, as it were chromatic harmonies, is undeniable; and from these, too, we may account for the complementary impressions which arise on the retina when some particular colour long impinging upon it has been removed: it would appear that its surface, when long excited by the influence of a particular colour, is more susceptible of the vibrations of its complementary in white light. . . . .

"In a general sense, the lower the refrangibility of a colour the nearer it will appear to the eye; the more refrangible, the greater will be the apparent distance. Thus, red being the least refrangible, will generally predominate in the foreground; yellow, green, and such intermediate colours in the middle distance; and blue, being the most so, with every variety of greys, will form the background of mountains, vapours, horizon, and sky.

"A most striking effect has been accomplished by Paul Veronese, with much musical perception, in his picture of 'The Marriage at Cana in Galilee:'—

"'The Redeemer, who is here the principal figure, is carried somewhat back in the picture, and the painter, who could not properly distinguish Him by mere lights and shadows, clothed Him in red: the least refrangible, and therefore the most approximating colour of the scale, so as effectually to conduct the eye to that figure.'

"Now, the first essential is the choice of a key. A definite key-note—say red—must first be fixed upon, and then the proper and dependent colours must be localized according to the painter's own taste and judgment. This note must necessarily hold the most central and prominent position in the picture, and the arrangement of the chords of the dominant (blue) and the sub-dominant (green) must be determined by it."

It has often been remarked how many painters have been musicians also; it seems probable that the same nervous constitution which makes the eye peculiarly sensitive to harmonies of colour, makes the ear also appreciative of the kindred harmonies of sound. These natural susceptibilities, no doubt, are requisite to the formation of a great colourist, but as

a musician of natural genius will hardly be a great composer without a knowledge of the science of music, so we may anticipate that a man with an "eye for colour" will derive an inestimable advantage as a colourist from a knowledge of the laws which regulate chromatic harmonies; the decorative colourist will work with far greater certainty and perhaps with new and improved effects, and the painter artist may perhaps compose the more grandly and boldly when his artistic instincts are aided by a knowledge of the science of his art.

The Architectural Museum.

THE Architectural Museum has very strong claims upon the support, not only of architects who desire to have their conceptions adequately worked out in their details, nor only of Ecclesiologists who take an interest in the progress of Gothic art, but also of the general public, for whose advantage and delight the art of architecture is exercised.

For we have a persuasion that the advantage and delight which the world generally will derive from any great public building, depends more upon the intelligence and skill displayed in the details, than upon the merit of the grander features of its composition and construction; depends more upon the art-workman than the architect. No doubt the grander features of the building do affect the mind of the average spectator; picturesque grouping, breadth of effect, dignified composition, produce their effect on his mind, though he does not know what are the causes which produce the gratification of his taste; but he fastens with especial pleasure upon ornamental details, a beautiful suit of mouldings over a doorway, or the bosses of foliage at their terminations, or the sculptured tympanum which tells its story forcibly and well—these are features more easily grasped than the greater features of architectural art, and require less cultivated taste for their appreciation. While the mind of the cultivated artist upon whom no fine feature of construction or design is lost receives additional pleasure when

these ornamental features are satisfactorily executed, they give the last finish to a fine work.

The Architectural Museum was established for the purpose of educating the art-workman in the various branches of trade which contribute to the completion of a building; workmen in wood and stone and metal, in clay and glass and textile fabrics, in painting and mosaic. The museum has long been established (nearly twenty years), and has done good service in its time: it was the precursor of the institutions for technical education in other departments which our statesmen and manufacturers are beginning to demand. For some years it found its home in a shed up a ladder in Cannon Row, Westminster. When turned out thence by the pulling down of the premises, it was hospitably taken in at the South Kensington Museum. Now at length it has built a house for itself, and circumstances seem to hold out the promise of a new spring of prosperity and usefulness.

As Bowling Street, Westminster, is not a street likely to be known to many of our readers, we may do them a service by telling them that it is just behind the Abbey, and is easily reached through Dean's Yard.

The Northern English Cathedrals.

MOST of us have had the happiness to be indebted to Mr. Murray's admirable Handbooks for guidance on some holiday expedition on the Continent, and know how valuable are their suggestions as to what to see and how to go about seeing it, and their brief historical and artistic notes, which help us to see it with intelligent eyes. The English Handbooks are equally admirable, and will induce very many, who otherwise would never have thought of it, to spend an occasional holiday in exploring the scenery and visiting the objects of historical and artistic interest in their own country.

But the Handbooks of the English Cathedrals will do more

than serve the purpose of inducing people of good taste to make pilgrimages to these great monuments of the History and Religion and Art of England. They are so carefully, and thoroughly, and ably executed, that they are not mere guide books, to be taken in one's carpet-bag when one is going to see a cathedral, but valuable histories, to be put on our study shelves, and constantly referred to as authorities on Diocesan history and Gothic architecture.

The whole series consists of six volumes. The two volumes just issued contain the Northern Cathedrals, viz. York, Ripon, and Carlisle, in Vol. I.; Durham, Chester, and Manchester, in Vol. II. The matter is not mere compilation. Mr. King has taken each cathedral in turn as a study; has made himself master of all the literature respecting it; has examined with great care and with abundant knowledge its internal architectural history; and then has digested his knowledge into a narrative well written and especially well arranged. The whole method of the work is especially admirable. He first gives a general account of the site and character of the cathedral; and then, taking us by the hand, leads us first through the interior, and next round the exterior, pointing out every thing of interest, explaining what needs explanation, discussing points of criticism, illustrating the architecture from history and documents; proving himself the most painstaking and accurate, intelligent and agreeable guide and companion one could wish to have in such a visit. Lastly, when we go away, he saves us the trouble of hunting in the booksellers' shops for photographic memoranda of our visit, where we are always disappointed in not finding the special points of view and details that we most want, he gives us profuse illustrations, drawn and engraved by the hand—which will do no more of its inimitable work—of Orlando Jewitt.

It would exceed our space to attempt to summarize these histories of the Northern Cathedrals, and would be useless if we succeed in our desire to induce our readers to make themselves masters of the original books.

The histories of our old Cathedrals have a general sameness. They were generally founded in Saxon times, and often a little of the Saxon work remains in evidence; rebuilt by the first

Norman Bishop, this part added in Early English, and such another part pulled down and rebuilt in Decorated times; with Perpendicular alterations and insertions here and there; and all more or less injured by the Puritans. But with all this similar history of their gradual growth, it is curious how different the resultant buildings are as they actually stand before us, how each has a general character of its own, and how widely different the character of one from another. Of the Cathedrals in these two volumes, there is first, York, whose external character is that of rich and abundant ornamentation; its interior feature is its broad, light nave, glorious with ancient stained glass. The character of Ripon is bold and severe. Carlisle has a profusion of Decorated work, which gives a tone to the building. Durham, with its massive Norman architecture, standing on the brow of its hill, has a character of sternness and power; it is a fortress temple. Chester is remarkable for its red stone. It is so difficult to get any exterior views of it, except in the most piecemeal fashion, on account of the way in which it is surrounded by buildings, that we hardly acquire any strong impression of its general external character. Manchester is simply a Perpendicular Collegiate Church, which is only a Cathedral because it contains the cathedra of the new-made See.

One feature in the Handbooks which will specially interest our readers, and which is evidence of the thorough way in which the work is executed, is the Catalogue Raisonnée which it contains of the objects of antiquarian and ecclesiological interest preserved in the Libraries and Sacristies of the Cathedrals: such as the carved ivory horn of Ulphas, a silver pastoral staff, an indulgenced mazer-bowl, ancient chalices, and archiepiscopal rings at York; and at Durham the stole and maniple of Saxon gold embroidery, the Saxon pastoral cross, both of St. Cuthbert, and the ancient MSS. of the Gospels, one said to be written by Bede.

The conventual buildings are also competently described, their appropriation made out as far as our modern knowledge of monastic customs will allow, and their points of interest noted: so that nothing is omitted which the visitor can need. It only remains, to complete the happiness of antiquarian

visitors, that the Cathedral authorities should do universally, what they have done in some instances, throw open all day long the grand buildings under their guardianship, without vexatious restrictions, and free from the annoyance of pertinacious fee-hunting officials.

Explorations in Rome.

A SMALL but earnest body of antiquarians has established a Roman Exploration Fund with the object of solving archæological questions connected with Ancient Rome.

Several important discoveries have already been made. Perhaps the most important is the site of the Porta Capena, which was discovered last year. The value of this incident cannot possibly be over-rated, inasmuch as by its occurrence the positions of several other objects of archæological importance have been ascertained—the gate being at the northern end of the first *regio* of Augustus. The opinions of local authorities were opposed to that of the explorers regarding the site of the Porta Capena, the former contending that the first *regio* extended half a mile outside the wall of Aurelian, because the river Almo was in that *regio*, and according to St. Gregory that river had its mouth in the Tiber, near St. Paul's Church, and it does not pass nearer than half a mile from Rome. This opposition and the *primâ facie* grounds for it made it necessary to demonstrate that the short *agger* and wall of Servius Tullius, from the scarped cliff of the Cœlian to the scarped cliff of the Aventine, in the primitive fortifications, were at the north end of the valley, and not far from the Circus Maximus and the Palatine. For this purpose two pits were dug on the line of the wall and of the aqueducts made upon it. In one of these pits, in addition to the wall of Servius Tullius and the two aqueducts, one on each side of it, a small *specus*, or stone pipe of an aqueduct, running across in the opposite direction from

north to south, was discovered. This appeared to Dr. F. Gori to have been Euripus, which ran first upon the bank of the Via Nova of Caracalla from his Thermæ, and then upon the *spina* of the Circus Maximus, a little farther on. Two other pits were dug on the same line, parallel to the road, some distance farther to the south, and it was found to cross the line of the wall of the city on which the site of the Porta Capena had been discovered. A fifth pit was dug, being close to the small stream or *marrana*, which was probably on the edge of the Aventine. That the arcades of the two aqueducts terminated near this point is probable, for Frontinus says that the Aqua Appia was carried on a substructure and an arcade for a length of 60 *passus*, or nearly 100 yards, which is the distance from the Cœlian to the *marrana*. A sixth pit was dug at the north-east corner of the Piscina Publica, and through it were clearly seen two of the subterranean chambers of the great reservoir, with three aqueducts, which conveyed water into it. The walls of these chambers are constructed of concrete of the time of the Republic. The upper part was rebuilt in the time of Trajan, and is faced with brick.

Remains of the tall brick piers of the aqueduct of Trajan are seen at intervals along the line of the city wall to this point, and can be traced beyond the cliff of the Aventine. It was thus proved that the wall of the city, with the Porta Capena, was at the point fixed by the explorers, and not at the junction of the Via Latina with the Via Appia, although it is probable that there was originally another gate at the latter place, as it was usual to have these gates with spaces between, to defend important entrances in any primitive fortification of importance. The river Almo has been traced back from its mouth in the Pulchrum Littus of the Kings to its source. It has been found that it proceeded from the foot of the hill under the lake of Albano, in a winding course, near the *piscinæ* of the aqueducts, six miles from Rome; it was divided into two branches, one of which ran through Rome and the other through the Campagna. The latter branch advances in a winding course, and that near the Via Appia Nova, whence it turns off to the south, nearly opposite the Torre Fiscale, passes along the line of the cross-road that passes from the Via Appia Nova to the Via Appia

Antiqua, passing by the Church of St. Urbano and through the valley of the Caffarella to the mouth, near the Church of St. Paul. There is a fine old bridge, apparently of the time of the Kings, over the river on the Via Ostiensis. Near the Church of St. Urbano, and just at the head of the valley of the Caffarella, it passes through the swampy meadow, where several fresh springs add their store to it. About a mile farther on another spring proceeds from the rock in a cave, called the Grotto of Egeria, and falls into the same deep bed. Between the *piscinæ* (where a dam is built across, to keep up the water in the stream that runs through Rome) and the additional spring a distance of three or four miles intervenes, and for this distance the watercourse is sometimes quite dry, and at other times is full of water. After rainy weather the stream is strong. It is clear that the Almo had two channels and two mouths, and there is no necessity to carry the first *regio* outside the wall of Aurelian. It is probable that the poet who describes this river as "curtissimus Almo" had seen it only in dry weather, and was not aware that after rain it forms a part of a river of considerable length. This explanation reconciles several passages in the ancient classics which seem at first sight contradictory. In order to make the history of this interesting river more clear, the explorers removed a sandbank from the face of the Pulchrum Littus of the Kings of Rome, on the bank of the Tiber, and made a path for persons to descend and see the tufa wall against the cliff of the river, and the opening left in it originally for the passage of the stream. This proves that it always ran in the same line and at the same level, even in the time of the Kings, and also, contrary to a common opinion, that the soil of Rome has not been considerably raised.

A deep pit has been dug in the Circus Maximus, on the curve to the south-east, where the ruins of part of the lower gallery and a staircase to it are visible; the lower part of the staircase and the pier to support it are built, as usual in all the buildings of the early Empire, of concrete faced with brick of the time of the Emperor Trajan, who is recorded to have enlarged the Circus Maximus until the galleries round it could hold 485,000 spectators. This great circus extends the whole

length of the Palatine Hill, and occupies the valley between that hill and part of the Aventine; the present gasworks, near the north-west corner of the Palatine, are on the site of the *carceres* of the Circus, and the successive enlargements were made at the other end. The *pulvinarium*, or State gallery, of the time of the Kings, who originally made it, is in the usual position with reference to the *carceres*. There are remains of this gallery of Ancus Martius under the Church of St. Anastasia, at the foot of the Palatine, and they are visible in the excavations made by the Emperor of Russia and given to the Pope.

In order to explain the text of Frontinus, a survey has been made of the meadows of Lucullus, on the bank of the Anio, with the sources of the Aqua Appia, and the Aqua Virgo, the line of which was traced to Rome as far as practicable. The line of the Aqua Marcia and of the Anio Vetus, and Anio Novus with the Claudia, was also followed through Tivoli to Subiaco, the bridges across the valleys being found at several interesting points. The arcade for the Aqua Marcia, Tepula, and Julia, now buried, has been discovered, and the ancient roads, the Via Cupa and the Via Ardeatina, have been explored.

Perhaps the most interesting of all the achievements of the explorers is the discovery of the cave which has been proved by the description given by Dionysius of Halicarnassus to be identical with the Lupercal. Scarcely less in importance is the discovery of the Mamertine prison, in which Jugurtha, with forty-three Ætolian princes, was imprisoned after the conquest of his country.

These are the principal results of the operations of the Roman Exploration Fund.—*The Architect.*

THE LATE REV. E. MONRO.—A beautiful stained glass window, by Messrs. Ward and Hughes, of London, has this week been placed in the south-east of the chancel of St. John the Evangelist, Leeds, as a tribute of love and gratitude to the late vicar, the Rev. Edward Monro, M.A.

Grants

In aid of Church Building, &c., made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At a Meeting held at the Society's House, 7, Whitehall, on July 19th, 1869 (the only Meeting during the present quarter), the Rev. Canon Conway in the Chair, Grants of money amounting to 2,875*l.* were made in aid of the following objects:—

Building new Churches at Armley, in the parish of Leeds; Battersea Park, St. Saviour; Charlton-by-Dover, St. Bartholomew; Heigham St. Philip, near Norwich; Lynmouth, parish of Lynton, N. Devon; Maidstone, St. Faith; Richmond, Holy Trinity, Surrey; Stamber Mill, parish of Lye, near Stourbridge; Stepney, St. Michael and All Angels; South Hackney, Christ Church; and Stone Gravels, in the parish of Chesterfield, Derbyshire.

Rebuilding the Churches at Chelmorton, near Bakewell; Dorchester, Holy Trinity; Hartney Wintney, near Winchfield, Hants; Hopton Castle, near Clun, Salop; Llangain, Carmarthen; and Shaw, near Manchester.

Enlarging or otherwise increasing the Accommodation in the Churches at Fundenhall, near Wymondham; Folkestone, St. Peter; Forest-hill, Christ Church; Hapton, near Long Stratton, Norfolk; Llanerfyl, near Welshpool; Llanllwch, near Carmarthen; Nantmel, near Rhayader, Radnor; New Windsor (parish church); Nymet Rowland, near Barnstaple; Ramsden Crays, near Colchester; Shiplake, near Henley-on-Thames; St, Gennys, near Stratton, Cornwall; West Kirby, near Birkenhead; Womenswould, near Canterbury; and Wrawby, near Brigg, Lincolnshire.

Grants were also made towards building School-Churches at Eglwyseg, in the parish of Llangollen; Whaley, parish of Bolsover, near Chesterfield; and Holly Hill, near Gravesend.

The Society likewise accepted the trust of money as repair funds for the new Churches at Freeland St. Mary, parish of Eynsham, Oxon; Hednesford, parish of Cannock, Staffordshire; Liverpool, St. Nathaniel; and Toxteth Park, St. Margaret, Liverpool.

The Incorporated Society has assisted during the last three months the unprecedented number of eighty-three cases; these comprise no fewer than twenty-four new churches; the rebuilding of ten, and the restoration or improvement of forty-nine. In aiding these a large portion of last year's Jubilee Fund has been drawn upon, and with little prospect of this being made up, since during the same time but 513*l.* has been remitted to the Society whilst several thousands have been distributed. The public and clergy will, therefore, it is earnestly hoped, act more liberally during the next three months of the recess, so as to enable the Committee to meet the many outstanding and expected applications. Moreover the School-Church and Mission-House Fund, which has done so much good, has now but a few shillings in hand, and several schemes are already waiting to be helped by it.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

*** The letter *O* denotes Offertory; *S*, Sermon; *M*, Meeting; *A*, Association.

Diocese of Canterbury.

(*No remittance.*)

York.

June	1	Riccall.....*S*	£1	1	0
	4	Stokesley.....*A*	4	14	0
Aug.	19	Ryther.....*S*	2	4	8

London.

June	1	Aldermanbury, St. Mary's (alms box)...*O*	3	14	9
	29	Pimlico, St. Barnabas.*O*	10	0	0

Durham.

July	21	Willington .....*S*	4	12	0
		Do. boxes.....*O*	1	12	0
	24	Newburn .....*S*	3	8	6

Winchester.

June	1	Vauxhall, St. Peter's *O*	3	1	0
	14	South Stoneham .....*S*	4	13	2
	20	Capel.....*S*	3	19	10
Aug.	12	Sarisbury .....*S*	3	19	0

Bangor.

July	8	Abereirch .....*S*	1	2	6

Bath and Wells.

June	28	Batheaston.....*S*	6	2	0

Carlisle.

(*No remittance.*)

Chester.

(*No remittance.*)

Chichester.

June	24	Bexhill.....*S*	9	1	9
Aug.	9	Burwash.....*S*	7	2	6

Ely.

June	24	Emneth.....*S*	1	17	10
Aug.	26	Kempston, Parish Ch.*O*	3	7	11
		Do. St. John's...	2	8	4

Exeter.

June	15	Mawnan.....*S*	2	0	0
July	6	Dunkeswell .....*S*	3	0	0
	22	Egloshayle.....*S*	1	14	0

Gloucester and Bristol.

Aug.	2	English Bicknor .....*O*	6	0	0
	24	Bream.....*O*	1	5	8

Hereford.

July	29	Churchstoke .....*S*	2	8	1
Aug.	2	Welsh Bicknor.....*S*	3	8	2

Lichfield.

July	30	Lichfield Diocesan Fund.....*A*	67	7	9
Aug.	18	Wilnecote .....*S*	2	15	3

Lincoln.

July	13	Waddington.....*O*	£1	5	0

Llandaff.

July	27	Rockfield .....*S*	1	0	6

Manchester.

(*No remittance.*)

Norwich.

June	15	Ipswich, St. Mary Stoke.....*S*	7	5	9
	17	Bacton.....*S*	1	13	4
July	13	Antringham .....*S*	2	15	9
	29	Gislingham .....*S*	3	8	0
Aug.	4	Ipswich, St. Mary-le-Tower .....*O*	6	5	2
	9	Ditchingham.....*S*	2	10	8

Oxford.

June	29	Hurley Parish Ch. ...*S* Do. School Chap.*O*	4	17	8
July	29	Old Windsor.....*O*	3	12	1

Peterborough.

June	5	Hatherne .....*S*	3	7	6
July	7	Great Catworth.....*S*	1	10	0
Aug.	11	Wing.....*S*	2	18	5
	11	Northampton.....*A*	60	0	0

Ripon.

June	23	Leeds, St. Mary.....*O*	1	1	0

Rochester.

June	25	Sydenham Church Union.....*A*	15	5	3
Aug.	24	Cressing.....*S*	1	18	9

Salisbury.

June	9	Ogbourne, St. George *S*	1	14	3

St. Asaph.

(*No remittance.*)

St. David's.

(*No remittance.*)

Worcester.

June	1	Hanley Castle, Parish Church.....*S*	6	0	0
,,		,, School Church.....*S*	2	4	6
		Rhyd Chapel .....*S*	2	1	0
	4	Dudley, St. John's....*O*	3	13	6
July	12	Farnborough .....*S*	3	8	5
Aug.	17	Fenny Compton.....*S*	3	0	3

Sodor and Man.

(*No remittance.*)

Incorporated Society

FOR PROMOTING THE

ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS

In England and Wales.

Established in the year 1818, and Incorporated by Act 9th Geo. IV. cap. 42, intituled "An Act to abolish Church Briefs, and to provide for the better "Collection and Application of Voluntary Contributions, for the purpose "of Enlarging and Building Churches and Chapels." Dated 15 July, 1828.

Patron,

HER MAJESTY THE QUEEN.

President,

HIS GRACE THE ARCHBISHOP OF CANTERBURY.

Vice-Presidents,

HIS GRACE THE ARCHBISHOP OF YORK.
THE BISHOPS OF ENGLAND AND WALES, &c. &c.

Treasurer:—Henry Hoare, Esq.

Secretary:—Rev. George Ainslie, M.A.

Chief Clerk:—Mr. H. Dunning.

Bankers:—Messrs. Drummonds, Charing Cross.
Messrs. Hoare, Fleet Street.
Bank of England.

Number of Places assisted by the Society to 19th July, 1869	5,568
New Churches erected	1,519
Old Churches rebuilt or enlarged	4,049
Number of Additional Seats obtained	1,450,676
Number of Free Seats	1,118,505
Amount contributed by the Society	£768,128
Number of *Mission Churches* aided	61
Amount contributed	£1,889
Number of *Repair Funds* deposited with the Society	221
Amount invested	£50,723

Donations or Annual Subscriptions of *any amount*, either for the General Fund, or for the Mission-Church Fund, will be gratefully received, and may be paid either direct to the Office in London, Rev. George Ainslie, 7, Whitehall, S.W., to one of the Society's Bankers, or through the local Hon. Secretaries.

James Brooks, Esq.,] [Architect, London

Interior of St. Columba's Church, Haggerstone.

The Church-Builder.

No. XXXIII.

The Incorporated Church Building Society and the Profession.

SEVERAL of the papers devoted to Architecture have reported a recent trial on the subject of an Architect's claim for a design for a new Church at Ryde; and the *Architect* paper, besides reporting the trial at great length, has devoted a leading article to the subject. We have elsewhere extracted from this report sufficient to show the facts of the case as stated at the trial. It would appear from the evidence then given, and from the remarks of Counsel and of the Chief Justice, as if the design in question was decided upon by a single member of the Architects' Committee of the Incorporated Society. We do not propose to enter into the matter any further than is necessary to correct this erroneous impression as to the circumstances under which the Society declined to make a grant for the execution of the design.

The facts, as evidenced by the documents in the possession of the Society, are, that the original report on the design was drawn up by one member of the Architects' Committee, and signed by him; this report was approved by a second member who also appended his initials; and the design, with their joint report, was returned to the architect. When the design, as amended by its author, was again received by the Society, it was submitted to four other members of the Architects' Committee, who unanimously coincided with the opinion of their colleagues, and affixed their initials to a report to that effect.

We have no right to complain of the remarks which the *Architect* makes, in the interest of the profession, on the supposed practice of the Society, as erroneously understood at the trial. But his strictures lose all their force when it is known that the final decision on the design in question was arrived at, not by the voice of one, but by the unanimous voice of six of the eminent architects who form the Society's Committee of Reference.

One sentence of our contemporary's article we may quote to illustrate the incidental benefit which the Society's Committee of Architects has conferred upon Church-builders and the Church.

The *Architect* says, in commenting on the case, "No one point seems more clearly to come out of this transaction than the one which we find ourselves brought to again and again, as often as the subject of competition presents itself—the necessity for an architect of repute to decide a competition. All the trouble and expense and loss of time, not only of the litigation, but anterior to it, would, humanly speaking, have been saved, had the Committee only brought themselves to lay out fifty guineas in a fee to an architect, who would have advised them in accordance with 'the present knowledge of ecclesiastical architecture.' It is true they got this advice, and got it gratis, [viz. from the Architects' Committee of the Church Building Society,] yet it has cost them far more than it would have done had they paid for it at the proper time."

By the Society's regulations, all who receive its grants get the additional benefit of advice from a body of eminent architects without having to pay the fifty guineas at which our contemporary estimates its value.

Easter Sepulchres.

IN very many of our churches there is an arched recess in the north chancel wall towards the east end of it; and usually, though not always, a recumbent effigy or a flat gravestone with a monumental brass, or a coffin-stone, lies beneath. Many of our readers are aware

that this is not only the tomb of the founder of the church (or of some great benefactor entitled to be considered a second founder), but that it was also used in mediæval times for the Easter Sepulchre. A monograph just published (being a paper read before the Society of Antiquaries) by Alfred Heales, Esq., F.S.A., brings together the results of all previous notices of the subject scattered throughout various antiquarian publications, and of a considerable amount of independent research, and illustrates the whole subject in the most complete and satisfactory way. We are glad to borrow from this work some sentences which will interest many of our readers.

"The ceremony may be described as being in its nature a rubrical ceremony as distinguished from a 'mystery,' or 'miracle play;' but there was also a performance permitted (though not enjoined), and regulated by certain quasi-rubrics, which can scarcely be distinguished from a 'mystery.' Different places had their several customs, and the office-books of some of them contain fuller rubrics than are found in others; while a notice of what was enjoined in other countries throws a light on what was done in England. It will further be seen that there existed no rigid rule of uniformity. The ceremony may in general terms be described as the deposit on Maundy Thursday of the consecrated Host and the Crucifix from the High Altar in a place apart, where it remained concealed for a time (the spot being carefully watched and guarded), in signification of the deposit of our Lord's body in the grave; partly also from an ancient belief that His second coming would be on Easter Eve, on account of which St. Jerome conceived that the people should wait in Church until midnight for Christ's appearance. The ceremony was called in England the 'making of the sepulchre,' and allusions to it are numerous."

The earliest English authority is as old as the Saxon times, and there are proofs that it lingered in some places down into the reign of Elizabeth.

"The ceremony, prescribed by the rite of St. Osmund for Sarum, was most likely also followed throughout England; the rites of York, Hereford, Lincoln, and Bangor being very generally similar, but less complete in rubrics; and also in Scotland, as appears by the Arbuthnot Missal.

"According to the use of Sarum, on Maundy Thursday the priest is vested in a red silk cope, assisted by two deacons in albs and amices. Then

"'Ponantur a subdyacono tres hostie ad consecrandum: quarum due reserventur in crastinum; una ad percipiendum a sacerdote, reliqua ut ponatur cum cruce in sepulchro.'

"Following the Sarum Use upon Good Friday, the pyx, containing the reserved host, is placed upon the altar during the adoration of the cross, and singing of the anthem, '*Whilst the Maker of the world suffered the punishment of death upon the Cross.*' Then is celebrated the Mass of the Pre-sanctified, followed by vespers: which ended, the priest puts off his chasuble, and taking with him one of the clerics of the superior rank, both in surplices and with bare feet, replaces the Cross, together with the Host in the pyx, in the sepulchre, himself beginning the responsory, '*I am counted as one of them that go down into the pit; I have been even as a man that hath no strength, free among the dead,*' both kneeling; then rising, he begins the responsory, '*Sepulto Domino,*' which the choir take up, with the versicle, '*Ne forte veniant discipuli ejus et furentur eum et dicant plebi surrexit à mortuis,*' he continuing to kneel until the end of the service. The rubric proceeds thus:—

"'Deinde incensato sepulchro et clauso ostio incipiat idem sacerdos R. *Sepulto.* Chorus percantet, cum suo versiculo. Ad istas tres antiphonas genuflectant duo predicti sacerdotes continue. Sacerdos incipiat Añ. "*In pace:*" Chorus prosequatur, "*in idipsum.*" Item sacerdos Añ. "*In pace factus est;*" Chorus prosequatur, "*locus eius.*" Item sacerdos Añ. "*Caro mea,*" Chorus prosequatur, "*requiescet in spe.*"'

* * * * *

"The custom, as practised in the time of St. Dunstan (who died A.D. 988), is described thus:—

"'When the third lesson is read, four brothers vest themselves; one of them, bearing a palm, seats himself at the sepulchre; the other three wearing hoods [three canon-deacons (*diaconi canonici*) in dalmatics, and their heads covered with amices, after the manner of women—according to Ducange], and bearing thuribles with incense, come, as though seeking something, to the sepulchre [saying this verse, "*Quis revolvet*

nobis lapidem?"—Ducange]. The one seated there (vested in an alb), personifying the angel, and the others the three Marys coming with spices to anoint the body. Then the one within, seeing the others approach, begins to sing in a low, soft voice, "*Quem quæritis?*" and the others answer together, "*Jesu Nazarenum;*" to which he replies, "*Non est hic; surrexit sicut prædixerat. Ite nunciate quia surrexit a mortuis.*" The rest, turning to the choir, sing "*Venite et videte locum,*" and rising shows the void place where the Cross was—the cloth only remaining in which it was wrapped; whereupon they set down their thuribles, and taking up the cloth spread it towards the choir, and singing the antiphon, "*Surrexit Dominus de sepulchro,*" place the cloth upon the altar. Then the prior begins the hymn "*Te Deum laudamus,*" and all the bells are rung together. Then follows matins.'"

* * * * *

"What the construction of the Easter sepulchre really was we have no remains to show, nor, so far as I am aware, is there any representation of it, that is to say, of a structure of sufficient magnitude to contain the several persons engaged in the performance of such ceremonies as those described. There can be little or no doubt that it was a temporary wooden structure, framed so as to be easily put up when required, and afterwards removed, and that it stood on the north side of the choir or chancel. There are, however, numerous high or altar tombs set in a recess in the like position, which were probably enclosed within the framework, and served as the 'sepulchre' itself; some of these were expressly intended for the purpose, as appears by documentary evidence, and that others were so intended appears very evidently from their sculptured decoration."

"What the wooden structure was we only learn inferentially, and not from any English existing specimen, nor from any pictorial representations that I am acquainted with.

"It would appear to have been a framework so arranged as to be put up each year, and, taken down, stowed away again when the ceremony was over; which is indicated pretty clearly by incidental notices, and by the account of the ultimate fate of these articles of church furniture."

Mr. Brooks's Churches.

A GROUP of Churches in the East of London, designed by Mr. James Brooks, has excited considerable interest in the minds of architects, as well as of the general public, for their successful novelty, boldness and dignity of style, combined with unusual solidity and excellence of execution, and great economy of cost. We have paid a visit to them in order to be able to give our readers some brief description of their chief characteristics. Taking them in the order in which they were built, which is perhaps also the order of their artistic merit, they are St. Michael and all Angels, Shoreditch; St. Saviour's, Hoxton; St. Columba, Haggerstone; St. Chad's, Haggerstone, and St. Michael's, Plaistow.

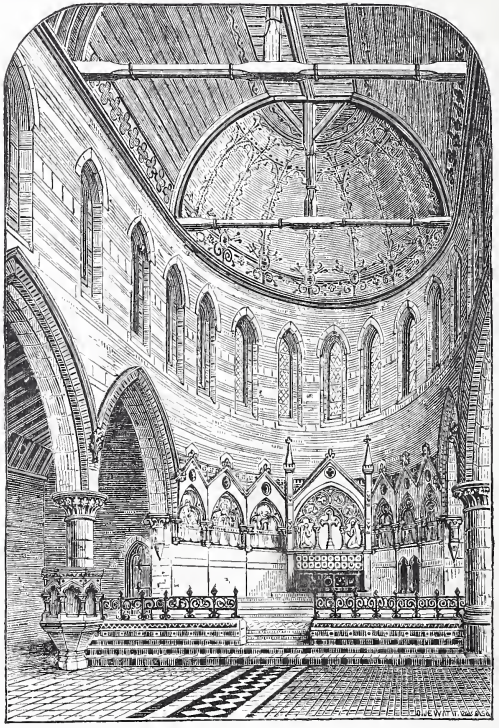
They were all required to be cheap churches, the head-quarters of mission work in very crowded and squalid localities. These data involve conditions difficult to reconcile, since in the opinion of those who promoted their erection, and in the opinion of the architect himself, it is not sufficient that mission churches in squalid neighbourhoods be simple, unpretending buildings which will just afford comfortable room and shelter for the poor and ragged population of the surrounding lanes, courts, and alleys. On the contrary, in their opinion, a mission church amidst the crowded houses of a low city quarter ought to be a conspicuous building, which will overtop all surrounding buildings and keep the whole neighbourhood perpetually in mind of its existence among them. Then it should be grand and dignified in its architectural effects, proclaiming to the poor ignorant people in a way they can understand that it is a House of God erected in the midst of them. Then it should be beautiful and attractive in its general aspect and its services, first to attract them to the House of God, and then to give them perpetually in God's House a refuge from the meanness and squalor of their own homes and of their whole surroundings. Given these desiderata, and add to them that the church shall also be solid and substantial, and it will

be understood how difficult it is to combine with them the further condition that it shall be cheap.

There is a family likeness in the designs of the group of churches which have been erected under these conditions. They are all very spacious in plan, affording ample accommodation for the estimated congregations, and an almost lavish supply of room besides in unseated aisles and transepts, which adds ordinarily to the dignity of the interior, and affords space for crowds of worshippers on great occasions. They are all also of unusual height. Their effect is obtained partly by this spaciousness and height, partly by the fine proportions of all the parts, partly by a bold, severe dignity in the style of design. The material is brick, relieved in some of the churches by stone columns and dressings, and there is an almost entire absence of ornamentation; the whole design is studiously adapted to save labour, and this is one of the secrets of the smallness of cost. When we come to look into details we find every thing carefully thought out by the architect—not left to take care of itself—and every thing done in the most substantial manner. The brick-work very massive, the walls being three feet thick of solid brick-work, carefully built, and the external bricks of good texture and colour; the ornamental bricks all moulded, not cut; patterns in brick are sparingly used, not in usual conventional ways but with much character—clearly touches of the artist's hand; the doors of wainscot oak, carefully framed and strongly put together; the glazing of the windows of good plain glass in unusual patterns of the same strongly marked character. The filling in of groining not left to the mason, but done so as to bear the impress of the artist's hand; the carving of a capital or boss, sketched or modelled by the architect. These artistic touches in the little details of the work add greatly to the mental satisfaction of the beholder of the broad, bold, original and dignified whole.

St. Michael's, Shoreditch, consists of a chancel with transeptal chapels, a nave and aisles with south porch, and a narthex—an external corridor—running along the west wall. Externally the chancel is a little lower than the nave, a bell-cot stands over the east gable of the nave. There are double buttresses at right angles, at each angle of the west wall of the nave, each pair

of buttresses terminating in octagonal pinnacles which flank the western gable. The nave is lighted both from the aisles and from the nave, the windows in each being arranged in four groups of two windows in each group; each window, again, is composed of two trefoil lancets with a cusped circle between their heads; in the aisles these openings are simply pierced in the walls with stone dressings, in the clerestory they are enclosed within a containing arch. The east window is of plate tracery, the transept windows are circular of plate tracery, the west window of four tall lancets, with a circular window (composed of six circles arranged round a central circle) over them, in each case the whole is within a containing arch. Horizontal courses and patterns of coloured bricks have been



Interior of St. Saviour's, Hoxton.

used with careful study, and give much of character to the building. Internally the effect is spacious and lofty, and altogether it is a fine church.

The second of the series, St. Saviour's, Hoxton, has a chancel and nave of the same height, with continuous lean-to aisles; a small bell-cot marking the line of division externally. Internally the arcades are slender-shafted and wide-arched, giving little obstruction to light or sound. The columns, capitals, and soffits, of the arches and hood mouldings are of stone. The most striking feature of the interior is the semicircular apse which sweeps round in a grand unbroken line with an imposing effect, which can be partly judged of from the accompanying engraving. The height of the clerestory is one of the striking features of the church, and the light is chiefly obtained from it. The aisles have small windows, but the nave is lighted chiefly from the clerestory by windows consisting of coupled lancets with a circle over them; the chancel and apse derive their light entirely from tall plain lancets in the clerestory. The bold elevation of

Exterior of St. Saviour's, Hoxton.

the chancel and sacrarium, with their screens and reredos, give great effectiveness to this part of the church. The exterior view of the church will show that great height and good proportions, with breadth of treatment, give an air of simple massive dignity to the building.

In St. Chad's, Haggerstone, we see the same general features as in the two previous churches, but it seems to us as if the success of the previous designs had given the architect more confidence in his novel style, and that he goes to work with a still bolder and more daring pencil.

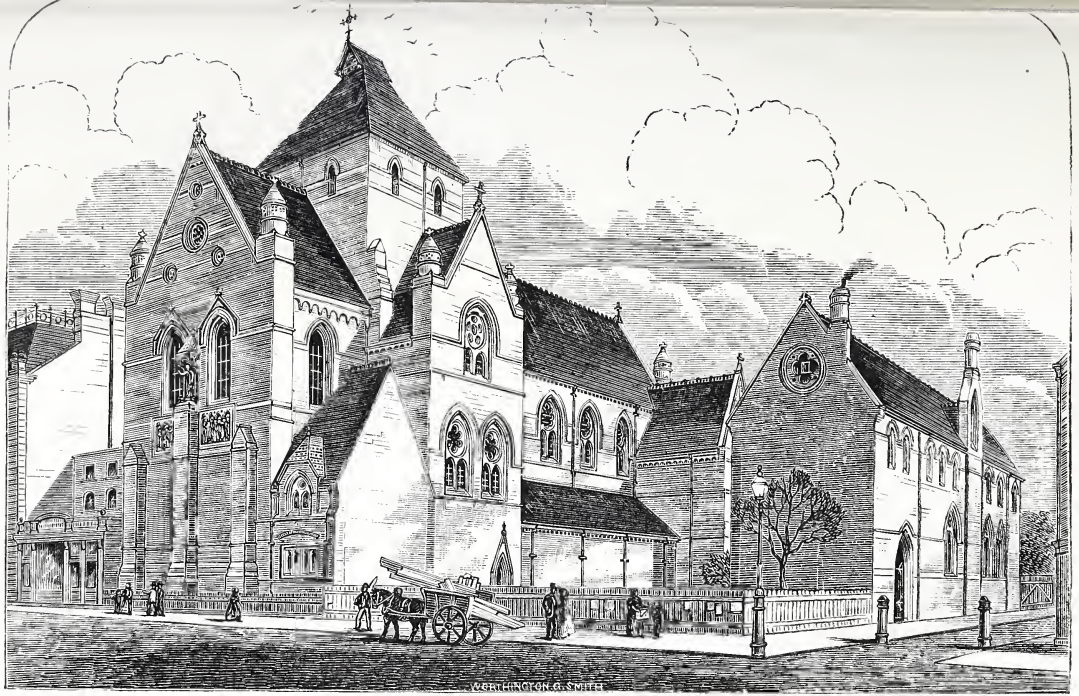
Its plan is a round-apsed chancel, with a vestry and organ chamber on the north, and a round-apsed chapel on the south; quasi transepts, that on the north not projecting beyond the wall line of the nave and chancel aisle, that on the south projecting a few feet, the extra width being maintained also in the south chapel; and a nave of four bays (including the transepts), with narrow aisles; there is also a western narthex, covering two western doors, which are the only congregational entrances into the church. The extreme length (exclusive of porch) is 120 feet, the width across the nave and aisles 54 feet. If we look at the interior, the narrow and low aisles have no lights, since it was impossible to obtain them on one side on account of adjoining buildings. The arcades are of wide span, and very simply moulded, the lower member being of stone; the columns are low, compared with the entire height of the building, though well proportioned in themselves; they are circular, of stone, mounted on square brick piers with shallow foliaged caps. The clerestory is very lofty—about twenty feet from the apex of the arches to the wall plate—and is pierced by four large windows on each side, each window consisting of a group of two broad lancets, with a large plain circle over them; the stone work of these (and the other) windows is entirely of stone within a great containing arch of brick. The north transept has three broad lancets below, and a great circular window above, of plate tracery which consists entirely of circles without any cusping. The south transept has two lancets below, with a great circular window in the gable, which has quasi cuspings formed by inscribing three-quarter circles within the great circle. The chancel is vaulted in brick with stone ribs, and lighted entirely

from the clerestory by great plain lancet lights. The south chapel is an especial feature; it is vaulted like the chancel, the corbels which carry the groining ribs, and the boss where the ribs meet at the chord of the apse, are carved in good taste; and in itself, and as seen from other parts of the church, it forms a very picturesque feature. A second altar is placed in it, and it is used for the daily celebration of the Holy Communion. We are assured there is no occult intention in having this second altar, that it is simply used as a matter of convenience; there are but few people at the daily celebration; this little chapel when lighted by a few gas lights is bright and cheerful, and the worshippers are brought together in it; while it would have a cold and depressing effect if the service were performed in the great sacrarium, with no choir in the stalls, and the few worshippers scattered about the great and half-lighted nave. The general aspect of the interior is very striking, the lowness and narrowness of the aisles, enhance the grand height of the nave —a height of fifty-five feet from the floor to the boarding of the waggon roof, by about twenty-three feet wide. Externally the effect is very severe but imposing, the great height of the building—seventy feet—the breadth of massive wall unbroken by buttresses and pierced only in the clerestory by a few great simple arches, the fine sweep of the circular apse, the expanse of steep roof, all designed in good proportions, the red brick of the walling and the grey of the roof being of excellent and harmonious tone, make up a very imposing whole.

The arrangements of the chancel present some noticeable features. The stone reredos is a solid erection of considerable height which stands forward from the east wall, so as to leave an ample path behind it; a piscina is constructed in it south of the altar. Curtains are hung round the apse to about the height of the reredos, and above them will be a line of paintings occupying the rest of the blank wall space up to the sills of the clerestory windows. The effect of the chancel, with its dignified architecture, its open metal screens, its sculptured reredos, its hangings and paintings, and stained glass, especially when brilliantly lighted, must be very fine.

St. Columba, Haggerstone, in its general characteristics

resembles St. Chad's, but is by no means a mere duplicate of it; it is still bolder in its proportions, a little more ornate in its style, and has several points very characteristic of the original mind of its designer. Its plan is a square-ended chancel, slightly projecting transepts, a nave of five bays with narrow aisles, a central tower (unfinished), and a large and lofty north porch. We give a view of the exterior of this church, taken from the north-east, and we are also enabled, by the courtesy of the Editor of the *Builder*, to add to our own woodcut a view of the interior of the same church which appeared in our contemporary on the 11th of last month, and these two views will save us a lengthy description. The great difference in the chancel between this design and the last is that the east end is square instead of apsidal, and that the groining is so planned as to divide the east end into two compartments. We may state that the east end of the Church abuts on the west side of the Kingsland Road, one of the busiest and noisiest thoroughfares in London, and that the lofty workhouse of the Shoreditch Union immediately adjoins the site. The architect therefore gave more even than his usual height to this church in order that it might not be dwarfed by the adjoining mass of building, and he placed his chancel windows very high, and put a mass of walling and groining at the east end, to exclude the perpetual roar of the ceaseless traffic. The eastern compartment of the building forms the sacrarium; the choir is placed under the central tower, which is groined; the organ is to be placed in a shallow gallery in the south transept, a somewhat unusual arrangement in our modern churches (it is the relative position of the great organ in St. Paul's Cathedral), but one which has the warm approval of musical authorities. The transepts are barrel-vaulted. In the narrow unlighted aisles, wide-spanned arcades, and lofty clerestory with its great windows, the church resembles its sister church of St. Chad. But several differences are to be observed. The brick arches which sustain the aisle roofs and buttress the clerestory walls have a good effect; the clustered columns and the shafts which divide the nave walls into panels and carry the principals of the roof, give a more ornate effect than in St. Chad's, and the leaving open of the framing of the roof adds to the height of the nave. It might



Architect,] Exterior of St. Columba, Haggerstone. [James Brooks, Esq., London.

be overlooked, if we did not point it out, that the responds of the nave arcade are (as indicated in the engraving) of brick, while the detached columns are of stone; and "hereby hangs a tale." The central columns were originally of brick also, the little ornamental shafts round them being of stone, but the immense weight of walling above them gradually compressed the mortar joints of the columns, and the rigid stone shafts gave way under the pressure. It was a time of anxiety to all interested in the building. But the architect underpinned the superincumbent mass, took out the columns altogether, and replaced them with columns of stone. Between the stones, in place of mortar, sheets of lead were used; as each stone was added, a weight of many tons was brought to bear upon it; and when at last the temporary supports were removed, and the whole weight was allowed to rest upon the columns, the subsidence, tried by delicate tests, was minute and unimportant, and not the slightest crack exists as a token of the delicate and dangerous operation which the church has undergone. The north porch, not seen in the engraving, is large and lofty, and was intended to form a baptistry, to be occupied by a very large font which had been promised as a contribution to the work. This also is covered in with quadripartite vaulting, but that quarter of the vault which abuts upon the clerestory wall is thrown up so as to form a gable, which is pierced by a window into the church. The exterior view, which we give, will afford some idea of the character of design, its grouping and proportions, its severity and breadth; but only the sight of the building itself can give an adequate idea of the very striking effect of its lofty height of more than eighty feet, and the breadth and solidity of its mass[1].

The last of the group is the church to be dedicated to St. Michael, at Plaistow, which is yet unfinished. The body of the church has the characteristics with which we are already familiar, but again with enough of independence of treatment to make it an original design, not a copy of any of the

[1] We are requested to append a note, that of the cost of this fine church 2700*l.* remains unpaid, and that Subscriptions will be thankfully received by the Incumbent, the Rev. S. W. Mangin, R. Brett, Esq., Stoke Newington, or James Brooks, Esq., 1, Serle Street, Lincoln's Inn.

others, or a hash of all of them. The great feature of the church, however, and a striking development of Mr. Brooks's powers of design, is in the central tower and spire. The site is the flat marshes, the building has to contest with massive factories and tall chimneys, the massive tower and lofty spire were intended to meet these conditions. At present it only exists in the architect's drawings, but to judge from them it is a very striking and effective composition. A square tower over the crossing of the church, is in its upper stage converted into an octagon with pinnacles at the angles, and surmounted by an octagonal broach spire. The composition is broad and masculine, the transition from the square to the octagon and thence to the spire very artistically done, and the general effect original and fine. A tower and spire of such size and excellence executed in brick will be a very noticeable feature in our modern architecture.

Peachey *v.* Girdlestone and Others.

A VERY important issue was raised in the Court of Queen's Bench, before the Lord Chief Justice and a special jury on November 27th, in the case of Peachey against Girdlestone (Vicar of Ryde, Isle of Wight) and others. Mr. Digby Seymour, Q.C., and Mr. Rew, appeared for the plaintiff, who is an architect, of Darlington; the Solicitor-General and Mr. Macnamara representing the defendants, who were the members of a committee formed for the purpose of erecting a new church at Ryde, Isle of Wight. Mr. Seymour, in stating the case to the jury, said that his client, a member of the Institute of Architects, sought to recover from the defendants 564*l.* 7*s.* 6*d.* for services rendered, and the defendants having paid into court 121*l.* 10*s.*, left the sum in dispute 442*l.* 17*s.* 6*d.* In 1867, in the early part of August, defendants issued an advertisement inviting architects to send in plans for the erection of a parish church at Ryde, to seat 900 adults and 200 children, at a cost of not more than 8,000*l.* The premium for the accepted design was to be 100*l.*, and the design was to become the property of the committee; and the

learned counsel thought it would be as well to state that the sum paid into court represented such premium and travelling expenses to Ryde. Plaintiff's design was accepted, he being requested to make some alteration in the chancel and other portions of the structure. He was afterwards told that there was a difficulty in consequence of some objections to the design on the part of the Incorporated Church Building Society. More interviews resulted, and finally plaintiff received copy of a resolution passed by the committee in which it was resolved "that Mr. Peachey's design be not carried out." The learned counsel contended, and said he was in a position to prove, that the plaintiff never received notice that his design was accepted subject to the approval of the Incorporated Church Building Society, so that the reason assigned for refusing to allow him to proceed with the work fell to the ground. If the plaintiff had been employed, he would have been entitled to charge 5*l.* per cent. upon the contract price, but under the circumstances of this case he was clearly entitled to 3*l.* per cent. upon the 8,700*l.*, which, with the cost of taking out the quantities and travelling and other expenses, made the sum now claimed.

* * * * *

This being the plaintiff's case, the Solicitor-General proceeded to state that his clients could not be made liable under the terms of their contract with Mr. Peachey. Evidence would be called to show that plaintiff had full information as to the terms upon which his design was accepted, and one of the especial conditions was that it should be approved by the Incorporated Church Building Society. The learned Counsel explained that his clients had no interest in the matter beyond a general desire to assist in erecting a new church in the Isle of Wight, and contended that if he should show that plaintiff exceeded the terms of his agreement with the defendants, he would not be able to recover.

* * * * *

Mr. Thomas Dashwood, a member of the sub-committee appointed to superintend the building, gave evidence: "I was at the Charing Cross Hotel on April 25, 1868, with a deputation appointed by the committee. The chairman informed plaintiff

that as the plans had not passed the Society, the deputation was appointed to learn what he intended doing. Mr. Peachey said, after expressing surprise at the plans not passing, that he would gladly furnish a new design, and wished for three attempts to get it passed. I concluded he meant to modify the design. The deputation could not entertain that idea, because they could not receive a new design, and said that valuable time would be lost by the delay, and after all they might obtain a design that would not be acceptable. Mr. Thurlow then said, 'I think, Mr. Peachey, the thing is beset with so many difficulties that matters had better be closed,' and a sum was named in satisfaction. Mr. Thurlow named first 100*l.*, then 150*l.* without prejudice to the liability of the committee. Mr. Peachey declined the offer."

* * * * *

His Lordship summed up to the jury, and pointed out that there were two distinct contracts between the parties. The first was the adoption by the committee of plaintiff's design, which bound them, according to the terms of the advertisement, to pay him 100*l.*, and the second the engagement to employ him as architect to superintend the building of the church upon certain terms. With the first contract the jury need not trouble themselves, as it had been fulfilled and the premium of 100*l.* paid; but the plaintiff claimed some further remuneration, and it was necessary to consider, in an important question like this, whether the work plaintiff now claimed for was not done in the exigencies of the case, so that he might be employed to superintend the work. Then they came to the material part of the issue, did the plaintiff agree to the condition that his plans were to pass the Incorporated Society? It seemed to be well known amongst architects that, before a grant would be made, the plans, both external and internal, must be submitted and passed by the committee of the Society. The plaintiff as a professional man might be supposed to know this; but it was not likely, without some inquiry, that it would come under the notice of the Ryde committee. Then the jury would have to determine what was done when plaintiff's design was accepted; and here there was the positive evidence that he agreed to the condition on the part of the defendants, against

the comparatively negative evidence on his part. As to the argument that it was not likely plaintiff would have consented to submit his plans to the judgment of one architect, it did not appear that the course pursued by the Committee of Architects to the Incorporated Church Building Society was generally known; and whatever might be that course, it seemed to be Mr. Brandon's system to decide for himself in the way detailed. Again, they had the correspondence, in which plaintiff was positively reminded that he had given the committee an assurance that he could get the plans passed by the Society. Now if the jury thought the condition had been imposed, and was not fulfilled, they must not look at the hardship of the case, or any thing of that kind, for it was quite a question of contract, and the fact of Mr. Brandon sitting by himself to decide upon the fitness of the plans had nothing to do with the general issue. With regard to the Incorporated Society, the members of that body had a perfect right to refuse money unless they approved of the plans and designs of a competing architect. The jury would remember that, supposing there was the condition, and the Society refused to pass the drawings, a point would be raised whether plaintiff should not have been allowed an opportunity of remodelling the designs, and it appeared from the evidence that while Mr. Peachey removed all the objectionable features from the plans, the design itself, which was most of all complained of, remained, even to this day, unaltered in the slightest degree. Upon this point no doubt Mr. Brandon was anxious to speak with the greatest forbearance of the work of a brother artist, but it was evident from his testimony nothing could have induced him to accept the design. It was not disputed that plaintiff had asked for time to make other attempts to get a new design passed, but was this a reasonable proposition? If the condition had been made precedent to the contract, the committee at Ryde in point of law were not bound to give plaintiff any time to prepare new designs. As regarded taking out the quantities, unless the condition had been fulfilled, supposing it had been imposed, plaintiff was not in a position to claim payment for this work. If the jury thought that the condition had not been imposed, the verdict would be for the plaintiff, with

such damages as they might think proper; and if they were of opinion that it had been imposed, then the verdict would be for defendants. The jury retired to consider their verdict, and upon their return into Court found for the defendants.

Warming of Churches.

MR. EDITOR,—There are a great many different plans of warming churches—can any of your readers tell me of one which has proved successful? Any plan will succeed for a small church, if plenty of fuel is consumed, but what I want is a plan which will comfortably warm a large church at a reasonable economy of expense.

In the meantime, while waiting for an answer, let me express my fears that the problem is, like perpetual motion and the quadration of the circle, insoluble. A large church contains a large volume of air. All warming apparatuses warm the lower stratum of air, and trust to the natural ascent of the heated air, and descent of the cold air, to effect in process of time an equilibrium of warm temperature. The operations are usually so timed by those who have the working of the apparatus, that we all get to Morning Church just in the middle of the experiment; we feel the cold air descending very briskly and persistently on our heads all Church time. I fancy the heated air must creep up beside the walls, for one does not seem to feel it to one's feet.

I would suggest to the Churchwarden that if he really wants to make us comfortable, he must light his fires earlier. Who has not noticed that the church which is so drafty, and gives one a cold in the head in the morning, is comfortably warm, sometimes even too warm, in the evening? How is this? Partly, no doubt, that the heating apparatus has had time to fetch all the cold air down out of the roof, though probably it is partly because the gas jets are so many little heating apparatuses distributed all over the church, and perhaps the fact that they are at work above our heads, checking or tempering cold cur-

rents in their descent, may have something to do with it. Suppose the Churchwarden would take the hint, and at least try the experiment of lighting the fires twelve hours sooner than he does, and of lighting the gas for a couple of hours before Morning Service. I do not think it would cost much more, for I suspect that the same amount of fuel, consumed more slowly over a longer time, would succeed better than the more usual way of getting up as great a heat as possible for a shorter time.

But I am not sure that I am not attributing undeserved blame to the acting Churchwarden and the Sexton. I am not sure that in a large church, with a good deal of window space, they could possibly establish the desired equilibrium of pleasantly warm temperature, though they managed their heating apparatus ever so cleverly. The air which comes in contact with the wide surface of window glass, must, I suspect, part with its heat very rapidly, and so come tumbling down again in perpetually renewed cascades of cold air. Double glazing might remedy this, and then the Churchwarden might have a chance.

After all, I doubt whether we have yet discovered the best way to warm a church. For what we really want is, not to make the church as warm as a drawing-room, on Sundays, but to keep it at a moderate temperature all the week through, if our churches are to be used as many of us wish to see them used, as the place to which any one can resort at any time for private reading, meditation, and prayer.

The old Romans had a way of keeping buildings always warm, which has always seemed to me at least worth trying for the heating of a church. They simply made a hollow floor, and hollow flues at intervals up the walls, with openings into the room. A furnace outside sent heated air all under the floor, and up the wall flues. I cannot tell you that this method solved the problem, but it seems to me to be a promising plan, and I very much wish that some enterprising architect would experiment upon it, and tell us the results.

Truly yours,

O.

Architecture of Ancient Rome.

AT the meeting of the Royal Institute of British Architects, Mr J. H. Parker read a paper entitled "A Sketch of the Early History of Architecture in Rome, as connected with the recent Excavations." The first portion of the paper was devoted to a description of the early methods of fortification adopted in Italian cities and villages as border defences against the attacks of hostile tribes. These villages and towns were surrounded by a bank of earth, and a wide deep trench, out of which the earth for the bank had been taken. On the top of the bank a wall of wood with wooden towers was placed, or sometimes a palisade only. In process of time the summits of all the hills became fortified in this manner, and the narrow gorges between them were also placed in a state of defence. These ancient earthworks were on a gigantic scale, the whole population being employed upon them for mutual defence, and they were never destroyed. The bank might be removed in parts, and the trenches filled up in parts, but it was sure to leave plain traces behind. The tops of nearly all the hills in England and in Gaul were fortified in this manner. Sometimes these great earthworks were considered as natural formations; in other instances they were called Cæsar's Camps, because they were afterwards occupied by the Romans, but they were often constructed by the natives to oppose the Roman invasion. Such ancient fortresses were found all over the world, in the East as well as in the West. In Palestine they are very remarkable, and Jerusalem itself is built on a strong earthwork.

The lecturer then proceeded to give a description of the ancient walls of Rome, pointing out on a map the directions in which they were carried, further illustrated by numerous photographs of great interest. He then went on to remark that we must not conclude that because the fortifications were faced with stone walls, principally tufa, the inhabitants of Rome in the time of the kings lived in stone houses. On the contrary, it is recorded that the house of Romulus was a wooden hut

only. The only stone buildings within the walls were a few temples; the houses were entirely of wood, and most of the temples also. When a great deal of ornament was used in their buildings, the ornament was of wood or bronze, not of stone. In the Temple of Solomon, at Jerusalem, the earliest building of the kind of which we have any record, all the ornamentations were of cedar wood and bronze. The walls were of large blocks of stone very similar to those of the walls of the kings at Rome, only larger. As a general rule, the older a wall is the larger the stones are, but this must, of course, depend on the building material. In the remains of other fortified cities of the early period, such as Fiesole and other Etruscan cities, we do not find any remains of houses; there are commonly one or two temples, and sometimes a fortified palace, but the houses were mere huts. It was, therefore, no great hardship for people in such a state of civilization to be removed with their flocks and herds from one city to another, wherever safe fortifications for their families and pasture for their cattle were provided. This accounts for the rapid rise in the population of Rome. The Romans for several centuries adopted the plan of transferring the inhabitants of the conquered cities to Rome; their flocks and herds were added to those of the Romans, and increased the wealth of the city. Many of the original cities have never been inhabited since: the walls are nearly all that remains. Sometimes a Roman colony has been settled within the old walls, probably in part to defend them, and hinder an enemy from making use of them. It was not till after the introduction of lime mortar into general use that houses of stone began to be built, and then public buildings were erected before private houses. Lime mortar is supposed to be a Greek invention, but it was not brought into use in Rome until after the time of Camillus. It was either a Roman invention or was very soon introduced there and brought into use. Brick came into use in Rome very soon after lime mortar. The earliest walls with mortar are of rough stone only, with a profusion of mortar, but they soon began to face these rough walls, called concrete, with brick, to give them a smooth surface. They also at an early period used small blocks of tufa, cut into the shape of bricks, but usually of a rather larger size. We read of bricks at a much

earlier period, both sun-dried and kiln-dried; but the bricks of Babylon and other earlier cities were cemented with bitumen only, or sometimes with slime or mud, where bitumen was not to be had. The earliest wall in Rome built with lime mortar is the high concrete wall at the north end of the Palatine supporting the cliff, near the middle of that end of the hill. This has been built of rough stones grouted in with fresh hot lime, and the outer face supported by a wooden frame, which has been suffered to remain until it decayed. The date of this early concrete wall is not recorded; the earliest dated building of this construction is the Emporium on the bank of the Tiber, about two centuries before the Christian era. The celebrated wall called the Murotorto, because it is distorted by the giving way of the foundations, and the Pantheon of Agrippa built a few years before the Christian era, have walls of enormous thickness, the mass of which is concrete faced with brick, and the brick is bound together and fixed to the concrete mass by a number of arches of construction. The buildings of the time of Julius Cæsar are generally faced with large blocks of travertine, well cut and fitted together, but quite plain. The buildings of the time of Augustus continued to be still frequently quite plain during the early part of his reign—that is, before the Christian era. Instances of this form of construction were given. During the long and peaceful reign of Augustus great progress was made in the fine arts, including architecture and the construction of walls. According to some authorities, the time that Christ was on earth was precisely the period when the arts were in the highest state of perfection in the Roman empire. This view is hardly borne out in strictness; but it is universally agreed that during the first century of the Christian era, the arts were in a higher state of perfection than they had ever been before, or have been ever since, unless an exception is made for architecture in the thirteenth century, but that does not apply to Rome. Architecture is generally a guide to the other arts. For the construction of walls, Mr. Parker regarded the brickwork of the time of Nero as the finest in the world. The bricks with which the walls are faced are so thin that we can count ten to the foot, including mortar. In the second century there are eight to the foot; in the

third century, six; and in the fourth century, four only, as in modern brick walls. This was regarded as a useful general guide to the age of a building in Rome.

Of the temples and other buildings before the time of Augustus there are only such remains as serve for historical purposes, but not as models. Such as remain sufficiently perfect to be considered as models are the Theatre of Marcellus, the Temple of Fortune, near the Tiber, and the Arch of Drusus. The remains in an imperfect state are numerous and important, and some of the buildings are nearly perfect. The beginning of the fourth century, the time of Maxentius, was a great building era, and there are many buildings of that period remaining; but after the accession of Constantine, the Senate ordered that all these buildings should be called after his name, and the name of his predecessor obliterated. The removal of the seat of empire by Constantine was fatal to the prosperity of Rome as an imperial city. He gave all the imperial estates in the Campagna to the Church, as endowments for the chapters there formed, and as these estates had supplied the funds for the buildings of the city of Rome, this transfer completed its ruin. After that time the history of Church Architecture and of the Middle Ages begins.

On the subject of the durability of Roman walls and the cause of it, Mr. Parker remarked that, after the introduction of lime mortar, the lime in these walls was always used quite fresh and hot. It was pounded and mixed with a large proportion of gritty sand: full advantage was thus taken of the wonderful expansion and crystallization of lime as it cools. The jagged edges of the crystals combine with the rough sand, or broken stone, or brick reduced to powder, and the mass thus formed is as hard and as durable as a natural concrete rock. English builders frequently have a prejudice against the use of lime quite fresh and hot; they say it bursts the walls, but this is because they do not pound it or grind it before they use it. A large lump of lime, when water is poured upon it, will burst through any thing, but in a powdered state there is no danger of this. The principle of our modern cements, both that called Roman cement and that called Portland cement, is the same. They consist of fresh lime pounded and mixed with rough sand

or pounded stone, and kept in air-tight vessels until it is used. If this precaution is not attended to, lime absorbs moisture from the atmosphere so rapidly that all its binding power is gone before it is used. The more fresh it is the more strongly it will bind.

A few words on the construction of Mediæval buildings in Rome might be interesting. It was rather difficult to say when the Middle Ages began. In the west of Europe we generally mean by that term from the eleventh to the sixteenth century; but in Rome it was usual to begin them at a more early period, and to include what some call the "period of the Decadence," that is, from the fourth century to the tenth. For that long space of time, about 600 years, we have scarcely any buildings remaining in England, and very few in France or Germany, because it was the habit of people to live in wooden houses, and to make even the churches and public buildings of wood also. The Anglo-Saxon word for "to build" is "timberen;" and in Normandy M. de Caumont sought in vain for any masonry on the sites of the castles of the barons who came over to England with William the Conqueror. He found very fine earthworks, but no stone building of that period. The Norman keep was invented by Gundulph, at Malling, and rapidly adopted by the king in the White Tower of London, and by the Norman barons generally, as so admirably adapted to their wants at that period. A handful of brave men could defend themselves against any number till succour could be obtained from the neighbouring barons.

In Rome the fortifications are much earlier, and of quite a different type. The gateway fortresses consist of a circular wall surrounding the old gate, with inner and outer gates, so that, when the fortress is complete, three gates have to be passed through. The mass of the wall is generally concrete. The brick facing is quite different from that of the magnificent wall of Aurelian in the third century. The wall, of which there are large remains, was one of the wonders of the world. It was 13 miles long, 50 ft. high, and had a corridor for the sentinels inside the wall, with an open arcade within, and the solid wall without. All the early churches had been halls in houses, which came to be

considered the natural form of a church, and the name of Basilica, which originally signified the King's Hall, was adopted as that of a church. That of the Holy Cross at Jerusalem is a curious instance of the adoption of an old hall for a church. The main structure is of the second century, and is oblong, with the original arches for aisles. An apse at the altar end was added in the time of Constantine, which showed the idea that an apse had at that time come to be considered as necessary to make it a church; but in the fifth century round and polygonal churches were sometimes built, as at Ravenna, and St. Stephen.

In conclusion, Mr. Parker remarked that the great abundance of building materials, including marble columns by the hundred, which remained in Rome from the time of the Empire, was in reality a misfortune to the Roman architects. In order to make use of these materials, they continued to build in the old forms, not only during the period before the year 1000, but in the thirteenth and fourteenth centuries also, long after the magnificent style, miscalled Gothic, had been brought into general use in the West. The so-called Gothic style scarcely came into use in Italy, until the fifteenth and sixteenth centuries. The arch is the real characteristic of Roman architecture; and from this every thing else has been developed. In Mediæval walls in Rome the surface is often faced with small stones of a peculiar character, called Opus Saraceniscum, said to have been introduced into Italy by the Saracens; but it is really found occasionally in early Roman work, and was probably taken by the Saracens from Byzantium, and only brought back into Italy by them. Generally, perhaps, the buildings of the Renaissance in Rome are the finest that we have any where.

Church Restorations.

HELLINGLY Church, Sussex, has been restored (except the chancel), by Messrs. Avis and Roe, builders, Hastings, from plans and under the direction of Mr. Ewan Christian, of London. The Church originally was a semi-Norman

building, but of this there is very little left. As it now stands, it consists of chancel, nave, north and south aisles, north chapel, west tower, and north porch. The eastern pier of the north arcade, and two windows in the north side of the chancel, with an ornamental string running round under them, are semi-Norman. Two arches of the north arcade, and the chapel and part of the chancel are Early English. The rest of the Church is chiefly Fifteenth Century work. The tower is a not very handsome modern one. In restoring the Church, three fragments of a fine Norman font were found bedded under the plate in the north wall of the nave; these are now built in the chapel so as to be seen. The roof in the chapel was interesting. It consisted of an early trussed rafter-roof, with a Fifteenth Century framed ceiling of moulded ribs with bosses at the intersections, put together under the old roof, and resting on the walls independent of it. This was found to be too unsound to be retained.

The principal restorations have been re-roofing, cleansing and repairing windows, arcades, &c., new tile floors, and new seats of varnished deal. The chancel has not yet been restored, and now looks very unsatisfactory beside the new work.

Concrete Churches.

JUST two years ago an article in this Magazine called attention to concrete as a building material worth trial in churches which are required to be cheaply constructed. Since that time an experiment in this direction has been tried by Mr. Blomfield, in the Church of St. Barnabas, at Oxford.

The church was entirely built by the munificence of one gentleman (Mr. Combe, of the Clarendon Press). He had the courage to tell the architect that he might feel himself unfettered by conventional rules, and direct all his efforts to build a church in which every thing should be perfectly solid and substantial, but on which no money was to be expended on external ornament of any sort; in which all

materials and methods of construction should be the least expensive and the simplest that could be devised, and in which a solemn internal effect should be aimed at by proportion alone, and by the addition, by degrees, of coloured decoration applied to the surface of the walls.

The material at first thought of for the entire construction was concrete; but it was found that the main walls could be built much more cheaply of ordinary rubble-work in blue lias mortar, cemented without to protect it from the weather, and plastered within to receive the decorations. Portland cement concrete, however, is employed for steps and window-sills, and in all positions where stone would ordinarily be found, except for the columns and capitals, where Bath stone is used. It need scarcely be added that no moulding or other feature in imitation of wrought stonework has been admitted into the concrete work.

The architect does not think it probable that in any but a most exceptional situation concrete can be used for the main walls of churches so economically as some local material, either brick or stone, built in mortar in the usual manner. *Cement* concrete is the only concrete admissible for the purpose; and to construct walls of two feet nine inches in thickness, like those of St. Barnabas, in such a material, would be a difficult and tedious operation, and not economical. A great saving may often, however, be made in using it for steps, &c., as has been done at St. Barnabas. A material of this kind is found in some mediæval buildings in France, used for lintels over window openings, in preference to the stone with which the rest of the buildings are constructed (Viollet-le-Duc).

With the new material the architect also adopted the Basilica type of church. He probably thought that with a material which would naturally give broad plain surfaces, but would not lend itself to mouldings and traceries, it was easier to produce a satisfactory result in Romanesque than in Gothic. The result is on the whole successful. It must be admitted that the exterior is somewhat unattractive. The plain plaster of its walls, relieved only by occasional bonding courses of brick, *more Romano*, looks raw and crude, and mean in its associations. Probably the natural weather-staining will before long tone

down this crudity, and leave the eye to judge the building fairly from its proportions, unprejudiced by the associations of its material. Moreover, a lofty campanile will shortly be erected over the vestry at the south-east angle of the building, which will completely alter its general external effect. The interior at once makes a favourable impression, which will increase as the painting, upon which its effect largely depends, is carried throughout the building. The plan of the building, as we have indicated, is that of an ancient Basilica, a wide and long nave, with aisles; a semicircular apse at the east, for the sacrarium, the choir being constructed in the eastern bay of the nave; a smaller apse at the west end for a baptistry. The style is Romanesque. The nave is separated from its aisles by arcades of plain, unmoulded semicircular arches, carried on short columns, with carved caps, the wall space being relieved by hood mouldings and horizontal lines of brick, and hereafter to be decorated with paintings. The nave is covered in by a tie-beam roof, of imposing span, effectively decorated with colour. The church affords an admirable example of the value of a little colour judiciously applied; rough unmoulded angles and plain semi-circular arches constructed in cement would be very rude, but a little colour, applied with artistic taste, will relieve the plain soffits, and tone down the crude edges, and completely satisfy the eye. The lofty "Triumphal arch" which opens from the nave into the sacrarium, and the sacrarium itself, have already received their coloured decoration. A colossal figure of our Lord, in the attitude of benediction, occupies the semi-dome of the apse, which is studded with stars. Beneath His feet is an arcade filled with the figures of the Apostles arranged in pairs; still lower are panels of foliage pattern, and, lastly, a plain dado. The face of the east wall on each side of the arch is also decorated in four panels of ornamental work with the symbols of the four Evangelists. The arch itself is turned in alternate voussoirs of brick and cement. The strung courses of brick work in harmoniously with the colouring, and the whole designing of the decoration is admirable. A slender baldachin, or canopy, gives great dignity to the altar; and a large metal cross suspended from the roof, over the west entrance to the choir, has a very picturesque

and striking effect. The decoration of the east end enables the spectator to form an idea of the fine and satisfactory effect which will be produced in a building of large size and good proportion when the whole scheme of decoration has been carried out.

The church, we are told on the best authority, is a very cheap church; it is very substantial, commodious, and internally of handsome and church-like effect. Mr. Blomfield's designs provoked hostile criticism, but the result, now that they are executed, is generally admitted to be successful. We do not doubt that his success will lead others to follow him in the use of similar material for cheap churches; and it is not improbable that others may agree with him in adopting a plain, round-arched style, as specially suitable to the material. We would venture to suggest to his successors to think out the subject of the exterior effect. Would not some bands of ornamental pattern impressed on the wet plastering, sparingly and judiciously used, take off the crudeness of the appearance, without adding appreciably to the cost, and be the most legitimate mode of ornament under the circumstances?

Characteristics of Architectural Styles.

THE following useful summary of the characteristics of the great styles of Architecture is from the third of a series of lectures by Professor Ker, delivered during the current session at the London Institution:—

"The critic would perceive up to this stage the following innovations. Whereas the Greek mode had established the colonnade, the entablature, the mouldings, and the portico, and pediment, with very little of 'wall design,' and the Roman mode had added arching, arcading in colonnade, pilastering, and a good deal of wall work, the Romanesque had established aisle plan, cruciform and round plan, arcading proper (not in colonnade), simple vaulting and domes, elaborated wall work (as at Pisa), roof design, gable design, tower design, and sky line.

Attention being now confined to England, as furnishing a local history of Gothic architecture sufficiently illustrative of the whole field, the lecturer proceeded to explain the well-known characteristics of Norman design, describing its details as being crude and its ornamentation clumsy, although picturesque enough in their way. But the following age of the thirteenth century, he said, brought out a very different state of the art. The introduction of the pointed arch afforded a specific basis for a complete revolution in architecture. Whatever difficulties of an archæological kind might surround this last question, the structural solution was enough for architectural criticism. The art had accepted arcuation, pure and simple, with all its indefinite conditions to follow. Arcuation was the architecture of small stones (the Classic mode being that of large stones), and a little examination would satisfy any one that the pointed arch was at once a condition of complete arcuation, and that the first attempts at its use would be the most sharply pointed in character, as was the fact. The lecturer proceeded to explain the progress of design through the thirteeneth, fourteenth, and fifteenth centuries, dwelling more emphatically upon the severe elegance of the earlier work, the graceful tracery and foliage of the middle period, and the fan-groining, carpentry, and flying buttresses of the later time. The exquisite development of plan he also described in warm terms, especially in Continental cathedrals. Finally, the great critical merits of Gothic architecture were two—arcuation carried to every possible limit, and articulation exhibited in most instances with a truthfulness or guilelessness which of itself was one of the most exquisite elements of art."

Architectural Publications in France.

FROM an article under this title in our excellent new contemporary the *Architect*, we extract some notices of recent books, which are likely to be of interest to our readers.

We examined very recently with care the collection of publications shown in the Exhibition of Applied Art in the Champs Élysées, and were equally

delighted with their number, the beauty of their typography, and the sumptuousness of their illustrations. First in order of importance we place M. Viollet le Duc, whose "Dictionnaire raisonné de l'Architecture Française du XI. au XVI. Siècle" is known to every architect in Europe and America. The next work we noticed by M. Viollet le Duc was a "Dictionnaire raisonné du Mobilier Français de l'Époque Carlovingienne à la Renaissance," a worthy pendant to the great Architectural Dictionary above mentioned. When complete, it will form four volumes in 8vo, of about 500 pages each: of these the first volume only has yet appeared, the price of it being 45 francs on ordinary paper, and 75 francs on large paper, or on *papier de Hollande*. The three succeeding volumes will be devoted to:— 1. Utensils, tools, and instruments; 2. Goldsmith's and silversmith's work; 3. Clothing, lace, and other decorative articles; 4. Arms, military equipments, harness, and jewellery. These three volumes are being published simultaneously.

"Entretiens sur l'Architecture," another new work by the same author, of which the first volume only has been published, and contains general essays on art, the development of architecture amidst the nations of antiquity, from the time of the Greeks to the Lower Empire, the history of the applications of ancient arts during the middle ages and in modern times, and the various modifications of architecture in the West from the Carlovingian period to the present age. The volume contains 488 pages, large 8vo, more than 100 illustrations, and is accompanied by a portfolio of eighteen plates on steel. Price 40 francs. The second volume will contain from ten to twelve essays on the practice of the various branches of architecture, and on the processes of construction employed by the ancients as compared with those of the present day.

The last work by M. Viollet le Duc which we have to mention consists of sixty-two coloured prints in folio, admirably executed, of the Mural paintings of the chapels of Notre Dame.

From the remaining list, which contains above sixty works, we can only afford space for notice of the principal.

The "Gazette des Architectes et du Bâtiment" is a bi-monthly journal, conducted by M. Viollet le Duc *fils* and M. A. de Baudot. A valuable periodical, devoted to current matters only. Price for England, 30 francs per annum. The "Journal de Menuiserie," edited by M. Ad. Mangeant, architect, is a monthly publication, illustrated with woodcuts and four steel engravings tinted or full coloured. Price for England, 28 francs per annum. "Art pour Tous," industrial and decorative, conducted by M. Ch. Sauvageot. Small folio. Price 18 francs a year. The editor of the preceding work has also published a delightful work on the palaces, châteaux, mansions, and houses of France, from the fifteenth to the eighteenth centuries, inclusive.

M. Jules Labarte has produced a sumptuous work entitled "Histoire des Arts Industriels au Moyen Âge et à l'Époque de la Renaissance," in the illustrations of which photo-lithography, lithography, chromo-lithography, and engraving on copper and wood are all employed.

"Les Arts Décoratifs à toutes les Époques," by M. Édouard Liévre. A

quarterly publication, to form, when finished, two volumes of sixty plates each, principally in colours. Ten parts, price 27 francs 50 c. each. The "Recueil de Dessins pour l'Art et l'Industrie" is a work giving examples of decoration, by two artists of great talent, M. E. Collinot and Adalbert de Beaumont.

Another important work, patronized by the Minister of the Beaux-Arts, is "Architecture Romane of the South of France," by Henri Revoil. The monuments described by M. Revoil, are those of the eleventh and twelfth centuries, which still exist in Provence, Comtat, and Lower Languedoc.

"Fragments d'Architecture," &c. Chefs-d'œuvre of all ages, ancient and modern; a manual, by Pierre Chabat, architect, published under the patronage of the new Central School of Architecture, for the use of its pupils.

An extensive work recently commenced, but which we have not had an opportunity of examining, is entitled "L'Architecture du Ve. au XVIIe. Siècle et les Arts qui en dépendent," &c., by Jules Gailhabaud, derived from the inedited works of French and foreign architects.

M. Deeloux, architect, M. Doury, painter, and M. Guillaumot, engraver, have produced a brilliant volume, descriptive of the Sainte Chapelle. M. A. de Baudot was well inspired when he undertook to collect descriptions of the most remarkable churches to be found in the villages and small towns of France, modest works of art which have been little studied, or at any rate not often written about. Each example is accompanied by plans, sections, details, and approximative estimates, and the whole work is of a very practical as well as artistic character. Two vols. large 4to, 75 plates each, with text; price 120 francs (4*l.* 16*s.*).

Amongst the remaining works in this collection, which deserve more notice than our space permits, are:—"Le Recueil de Sculptures gothiques," a collection of ornamental details from the best French examples of the eleventh to the fifteenth centuries, drawn to a large scale, by M. L. G. Adams. 2 vols. 4to, containing 192 engraved plates, price 144 francs (5*l.* 15*s.*).—"A History of Painting on Glass in France, Belgium, Germany, and other Countries," by M. E. Lévy, architect, and M. J. B. Capronier, painter on glass. 1 vol. 4to, with 37 plates, chiefly in colours, price 200 francs (8*l.*); out of print.—The entire works of Jean Goujon, by M. Réveil, with 88 engraved plates, 75 francs (3*l.*).—"Fragments d'Architecture et de Sculpture," drawn from the most celebrated monuments themselves in all parts of the world, and put on the stone by the artist, M. G. Bourgerel, architect.—"Les Monuments de Pisa au Moyen Âge," by M. G. Rohault de Fleury, architect, including Architecture, Sculpture, and Painting. 1 vol. 8vo, and 66 excellent engravings on copper in folio, 75 francs.

Such is a sketch of a portion, and only a small portion, of the magnificent collection of *livres de fond* which M. Morel, the eminent Paris publisher recently deceased, has left to his successors.

Grants

In aid of Church Building, &c., made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At Meetings held at the Society's House, 7, Whitehall, on November 15th, and December 20th, 1869 (the only Meetings during the present quarter), Grants of money amounting to £1055 were made in aid of the following objects:—

Building new Churches at Amble with Hauxley, in the parish of Warkworth, Northumberland; Batley, St. Saviour, Yorkshire; Crowton, parish of Weaverham, Chester; Lexden, St. Paul, near Colchester; Marchwood, parish of Eling, near Southampton; and Rotherhithe, St. Barnabas.

Rebuilding the Churches at Abthorpe, near Towcester; and St. Issey, Cornwall.

Enlarging or otherwise increasing the Accommodation in the Churches at Acton Trussell, near Stafford; Buckhurst Hill, near Woodford, Essex; Dewchurch Little, near Ross; Grendon Bishop, near Bromyard; Hargrave, near Kimbolton; Huntingdon, St. Mary; Lambston, near Haverfordwest; Lamphey, near Pembroke; Lustleigh, near Newton Abbot, Devon; Mitcham, Surrey; Montacute, near Ilminster; Pitminster, near Taunton; Runhall, near Wymondham; Tynemouth, Northumberland; and Worth, near Sandwich.

The grants formerly made towards restoring the Churches at Discoed, near Presteign; Peterchurch, near Hereford; Shute, near Axminster; and Thoroton, near Nottingham, were each increased.

Grants from the School-Church and Mission-House Fund were made towards building Mission-Houses at Holbeach Hurn, near Spalding; Rhwsfa, parish of Nantmel, Radnor; and a temporary Iron Church in the district of St. Mark, South Shields.

The Society likewise accepted trusts of money as repair funds for the new Churches at Eltham, Holy Trinity; Lepton, and Marsden, near Huddersfield; and a special sum of money for a Church or Church School, at Frindsbury, near Rochester.

The Incorporated Society has assisted during the last five months the unprecedented number of one hundred and eighteen cases; these comprise no fewer than thirty-two new churches; the rebuilding of seventeen, and the restoration or improvement of sixty-nine. In aiding these a large portion of last year's Jubilee Fund has been drawn upon, and with little prospect of this being made up: during the same time but a small sum has been remitted to the Society, whilst several thousands have been distributed. The public and clergy will, therefore, it is earnestly hoped, act more liberally during the next three months of the recess, so as to enable the Committee to meet the many outstanding and expected applications. Moreover the School-Church and Mission-House Fund, which has done so much good, has now but a few shillings in hand, and several schemes are already waiting to be helped by it.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

*** The letter *O* denotes Offertory; *S*, Sermon; *M*, Meeting; *A*, Association.

Diocese of Canterbury.
(*No remittance.*)

York.

Sept.	7	Hornsea	*S*	£3	10 0
Oct.	14	Park Gate	*S*	1	7 0
Oct.	26	Kirby Knowle	*S*	£0	10 6
Nov.	18	Ampleforth	*S*	0	14 0
	26	Fylingdales	*O*	1	17 8

London.

Nov.	16	Hackney Church Fund	*A*	8	8 4 10

Durham.

Sept.	30	Harton.....*S*	£2	5	9
Nov.	25	Whitworth.....*O*	1	10	0
	30	Newburn (Special Fund).....*O*	3	8	6

Winchester.

Oct.	11	Kingsclere, St. Peter and St. Paul.....*S*	3	0	0

Bangor.

Oct.	28	Penrhos Lligwy.....*S*	0	8	6

Bath and Wells.

Sept.	30	West Pennard .....*S*	13	10	7
Oct.	20	Staple Fitzpaine.....*A*	2	10	0
	28	Fiddington.....*S*	0	5	6
Nov.	17	Frome, Christ Church*O*	2	11	3

Carlisle.

Oct.	8	Crosby Ravensworth *S*	1	1	0

Chester.

Sept.	21	Coddington .....*S*	3	16	6
	30	Wigan, All Saints ....*S*	6	15	0
Nov.	3	Odd Rode .....*O*	3	3	0

Chichester.

(*No remittance.*)

Ely.

Sept.	23	Walpole.....*S*	2	1	10
Oct.	7	Norton .....*S*	3	10	10
	18	Milton.....*S*	3	10	0
	22	Ickleton .....*S*	7	9	2
	26	Girton .....*S*	6	0	11
Nov.	12	Clapham .....*S*	1	5	3

Exeter.

Sept.	16	Kentisbeare.....*S*	1	2	6
Oct.	28	St. Mellion.....*S*	1	13	7
	29	Torquay, St. Luke's..*S*	11	5	7
Nov.	23	Withecombe Raleigh *S*	5	16	0
	26	Honiton .....*A*	10	10	6
	30	Ashburton .....*A*	5	7	4

Gloucester and Bristol.

Sept.	25	Yatton Keynell (for 1868) *S*	1	12	6
	25	,, ,, (for 1869) *S*	2	2	2

Hereford.

Nov.	24	Shobdon.....*S*	1	11	6

Lichfield.

Sept.	2	Horninglow .....*S*	3	0	0
	18	Dilhorne .....*S*	1	10	5
Oct.	12	Aldridge..... .....*S*	2	18	5

Lincoln.

Sept.	9	Keyworth.....*O*	£1	1	0
	21	East Ravendale.....*S*	4	3	0
	21	Wold Newton .....*S*	2	5	8
	30	Sibsey.....*S*	6	10	0
	30	Gedney Hill.....*S*	1	14	6
Oct.	20	Hawksworth .....*O*	2	0	0
	28	Upton.....*S*	3	13	7

Llandaff.

Oct.	14	Llanishen .....*O*	1	5	0

Manchester.

(*No remittance.*)

Norwich.

Sept.	25	Houghton - in - the - Dale ....*S*	1	1	0
Oct.	5	Snettisham .....*S*	3	10	0
	5	Ingoldisthorpe .....*S*	3	0	0
	14	Sedgeford.....*S*	2	4	5
	28	Little Glemham.....*S*	1	18	0

Oxford.

Sept.	7	Princes Risborough..*S*	3	14	0
Oct.	19	Stantonbury.....*S*	2	2	1

Peterborough.

Sept.	28	Coalville..... .....*S*	1	1	0
Oct.	28	Silverstone .....*S*	1	7	6
Nov.	6	Kettering.....*S*	5	14	9
	13	Melton Mowbray.....*S*	1	19	4

Ripon.

Oct.	8	Bingley, Holy Trinity*S*	4	6	8
	12	Shelley .....*S*	2	0	0
	23	Ilkley .....*S*	1	8	0
Nov.	3	Girlington .....*S*	1	5	0

Rochester.

Sept.	21	Hallingbury, Little...*S*	2	18	11
Oct.	12	Forest Hill, Christ Ch.*S*	5	0	0
	15	Gravesend Church Union.....*A*	10	0	0
	26	Chrishall.....*S*	4	5	7
Nov.	23	East Barnet.....*O*	5	10	8

Salisbury.

Sept.	14	Chardstock, All Saints*S*	1	10	0
Nov.	26	Beaminster.....*O*	5	0	0

St. Asaph.

Sept.	20	Llandyssil .....*S*	4	5	9
Nov.	3	Gresford.....*S*	7	13	10

St. David's.

Sept.	25	Rhayader.....*S*	5	18	9

Worcester.

Sept.	7	Harbury .....*O*	2	0	0
	15	Rowington .....*S*	2	9	6
Oct.	12	Bredicot.....*S*	3	14	4
	30	Stoke.....*S*	3	3	0
Nov.	17	Wolford .....*S*	1	8	3

Sodor and Man.

(*No remittance.*)

The Church-Builder.

No. XXXIV.

Mission-houses and School-churches.

THE opinion is beginning to prevail very widely, that in many places both in town and country the subdivision of parishes into smaller independent ecclesiastical districts has been carried quite far enough, and that in building one good-sized church for each of these districts, we have built as many as is, at least for the present, desirable. What we need now, as the next great step towards extending the influence of the Church among the body of the people, and bringing them really under the influence of religion, is to supplement these parish churches with out-lying mission stations. Each of these mission stations needs a mission-room or a school-chapel as its material nucleus; and in the promotion of their erection the Incorporated Society sees for itself a great field of increased usefulness.

Attention has frequently been drawn to the subject in these pages—as in papers in Vol. 1 (1862), p. 15; Vol. 2 (1863), p. 139; Vol. 3 (1864), pp. 75—81; and Vol. 7 (1868), pp. 51 and 167—all that we desire, on this occasion, is to give publicity to a letter on the subject which has just been received by the Society, containing a donation of £500 for the special purpose of encouraging the erection of such buildings; and to add an appeal for additional help. The letter is as follows:—

"London, *March 11th*, 1870.

"Rev. Sir,—I have observed with more surprise and regret than I care to express that the Fund for Mission or School-churches is entirely unsupported; and, in the hope that strenuous efforts will be made to raise so valuable a branch of the Incorporated Society's operations from this depres-

sion, I have paid £500 to the account of the Society, at Messrs. Drummond's. I desire that this contribution may be allotted in sums of not less than £50, nor exceeding £100, to approved cases, at the discretion of the Committee, without unnecessary delay.

"I am, Rev. Sir, your obedient Servant,

"Rev. GEORGE AINSLIE, "X.
"Incorporated Church Building Society,
"Whitehall."

An illustration of the growth of this branch of Church work is afforded by the fact, that the acknowledgment of this anonymous donation in the newspapers, elicited within a few days applications for grants for school-chapels more than sufficient to absorb the whole £500. It is hoped that this munificent sum will, however, lead to others, and prove the nest-egg of a large special fund for giving help to the erection of mission-houses and school-chapels.

The Incorporated Church Building Society and the Profession.

IN our last number we had occasion to allude to a recent trial on the subject of an Architect's claim for a design for a new Church at Ryde. From the evidence given in that trial, and from the remarks of Counsel and of the Chief Justice, it appeared as if the design in question, when submitted to the Incorporated Society, had been rejected on the judgment of a single member of the Society's Architects' Committee of Reference. We explained, in reply to some strictures in the *Architect* paper, how the design in question had really been dealt with by the Architects' Committee.

The *Architect*, in a subsequent number, admitted that our explanation was satisfactory "as to this particular case," but continued, "it would have been more satisfactory had our contemporary been able to state that such a course is and will be customary, as it ought to be, and may possibly be for aught we positively know. In the absence of such an assurance we are left to form our own conclusions, and we shall be only too

pleased to learn that this is not a solitary instance, but a specimen of the usual conduct of the Society."

The Architects and the public have a right to know fully how so important and delicate a part of the Society's work is done, and we are glad that our contemporary, by his plain, straightforward question, affords us the opportunity of giving a complete explanation, and we invite him to help us in making it generally known.

The Architects' Committee of the Church Building Society consists of twelve Architects, selected by the Committee of the Society as among the most eminent of their profession, who are good enough to give their gratuitous services to the Society. Their duties are to report upon the plans which are submitted to the Society as the basis for asking grants for the execution of new Churches or restorations; they point out features in the plans which in their judgment might be advantageously altered; and they sometimes have the painful duty of reporting that a design is so inferior in merit that it is not desirable that the Society should spend its money upon it. It is evident that it is a great advantage to architects themselves, as well as to those who are going to spend their money in Church work, to have the opinion and suggestions of such a Committee, if the men who compose it are really men of eminence, and if they do the work of referees efficiently.

When we say that the following gentlemen constitute the Committee, Messrs. G. F. Bodley, David Brandon, Raphael Brandon, Ewan Christian, Jos. Clarke, B. Ferrey, J. H. Hakewill, J. L. Pearson, J. P. St. Aubyn, G. G. Scott, G. E. Street, and T. H. Wyatt, our readers and the profession will be satisfied as to the competency of the Committee; and when we describe the way in which they perform their duties, we are quite sure that we shall more than satisfy the public and the profession that there are very few Committees indeed who do their work so conscientiously. The twelve Architects, at the beginning of each year, arrange a roster among themselves, according to which four members are bound to attend each monthly meeting. They have agreed further, that if any one is absent from his turn of attendance (although their services are perfectly gratuitous) he shall pay a fine, which is always paid and

handed over to the funds of the Society. Where alterations in the plans are required, the plans are pretty sure to come under the notice, at a subsequent meeting, of a different set of men; whenever it is considered desirable, one of their number is deputed to go down and inspect a church which it is proposed to restore, and report to a subsequent meeting; and for any special case, a meeting of the whole body is convened: their reports are given in writing, certified by the initials of the concurring members, and are preserved among the documents of the Society.

The result of their action is that their suggestions are very generally accepted; and they have thus introduced amendments, of a more or less important character, into a very large proportion of the plans which have passed through the Society's hands. In many cases they have saved features of antiquarian or artistic interest from being destroyed, or whole sections of churches from being needlessly rebuilt, and have thus saved the subscribers' money to the extent of hundreds of pounds in single instances. They have also saved the Society and the public from spending much money in the carrying out of very unworthy designs.

We are quite sure that this explanation will be abundantly satisfactory to the *Architect* and the profession which it represents, and that the public will learn with gratification that men so eminent in their profession, whose time is so valuable, give their services gratuitously, *and fine themselves for non-attendance*, in order to enable the Church Building Society to ensure to its subscribers that their money is not wasted, to preserve our churches from ill-advised mutilations, and to keep up the standard of ecclesiastical art.

Pakenham Church, Suffolk.

PAKENHAM Lordship and Advowson were given by Edward the Confessor to the Abbot of St. Edmund's, and held in fee of the Convent by a distinguished family who take their name from the parish. At the suppression of the Monasteries the principal Manor and the Advowson were granted to the family

Yakenham Church, Suffolk.

of Spring of Lavenham, and a branch of the family became seated here in the time of Elizabeth, whose representatives still possess the property.

The Church, before its restoration, was in a very dilapidated state, and portions of it had been destroyed, but it had features of interest. Its central tower is unusual in this county: it had Norman doorways remaining on the south side and at the west end, and possibly the plain unbuttressed walls of the nave were of the same early date. The chancel was of the thirteenth century; there were traces on the walls of the tower, which indicated that there had been transepts, and part of their foundations were discovered.

In restoring the church it was put into thorough repair, and those features which needed it were renewed. In order to give greater accommodation, the old transepts were rebuilt, and the interior was refitted. Of the general result an idea may be formed from the accompanying engraving of the restored church. The Incorporated Society made a grant of £75 towards the work.

The Acoustics of Buildings.

To the Editor of the CHURCH-BUILDER.

MR. EDITOR,—When the doctors are puzzled, bystanders take courage to offer suggestions. Neither the architects nor the musicians seem to know any thing about the acoustics of buildings; may I, who am neither, venture to say a few words on the subject?

I go straight to my practical question:—Given an ordinary church; what can be done to make the voice better heard throughout it? I assume a church of ordinary architectural character. People would not submit to a semicircular church, even if it could be proved—as I dare say it could very easily and completely—that a clergyman could make himself heard by twice as many people in it, or that the psalmody would sound twice as harmonious and grand. I assume also that any thing

which will make a single voice better heard, will also be favourable to the united voice of the choir.

Will some architect kindly tell us whether the material of which the church is built affects the question, e. g. whether there is any difference caused by a stone rubble wall, or a solid brick wall, or a double brick wall? whether a thin coat of fine hard plaster, such as we find on old church walls, would be more favourable to sound than the thick coat of common absorbent plaster which is applied to modern walls? Whether the construction of the roof has any bearing on the question?

Again, will some musician be good enough to say whether there is any thing in this suggestion, which I throw out very diffidently. Every building I am told has a key-note. One knows by experience that one can usually in a strange church find by experiment one note on which one seems to speak more easily, and with greater vocal power than on any other note. One has experienced in singing how the power of one's own voice seems to be strengthened directly another voice joins in. Could we adjust the key-note of a building by any contrivance, as we adjust the note of a cord or wire by making it longer or shorter, or of a finger-glass by putting in a little more or less water?

Again, are there any artificial means of increasing the resonant power of a building? I remember to have read an account of the discovery, under the seats of some Roman theatre, of a row of large empty urns, which were supposed to have reference to the acoustic properties of the theatre. Can any architect or musician suggest any such mode of increasing the resonant qualities of a church? Is there any artificial way of helping the clergyman's voice? The old pulpit sounding-boards were clearly an attempt to give power to the preacher's voice, partly perhaps, by reflecting the sound, partly, perhaps, by their resonance; were they really useless? Their general removal in the restorations of late years would indicate that it is thought so now; but, on the other hand, their general introduction in the 17th and 18th centuries is an equal indication that they were then generally believed to be useful.

Is it possible that the direction of the currents of air in a church may very much affect the propagation of the voices of clergyman and choir, e. g. when a church is being warmed, and

the ascending warm air and descending cold air cause strong vertical currents, would the atmospheric confusion affect unfavourably the propagation, horizontally, of waves of sound? or, if there is a current from the west to the east end of the church, as there so often is, would that retard the motion of the waves of sound from the chancel towards the congregation?

I should be very glad if some of your readers would take up the suggestions I have thus thrown out.

I am truly yours, M.

Church-rates.

S the abolition of Church-rates begins to bear its natural fruit in the increasing difficulty of raising funds for the restoration and repair of churches, it is very probable that instances will increase and become numerous in which sums of money will be given by pious persons to provide "Fabric Funds" for the buildings in which they are interested. But a fabric fund may be a great disadvantage, instead of a great advantage, if it is not wisely administered. Much of the destruction of the ancient features of our churches was due to the fact that there was an annual sum to be obtained for "repairs," and a number of tradesmen glad annually to obtain that sum. In many country parishes the sum was small, and the mischief did not ordinarily go beyond an annual coat of whitewash, or taking out a light of stained glass which had some fractures, to make it all "neat" with quarries of white glass. In town churches, where the rates afforded more scope, the ambition of churchwardens took a higher flight; and there were very few such churches which had not had their interiors very thoroughly modernized by successive "beautifications." This is a danger to be guarded against in the formation of fabric funds. It would be dangerous to leave them at the disposal of ignorant local officials whose temptation would be to be tinkering every year because there was a little annual sum to be spent. The Incorporated Church Building Society is already the trustee of a

large number of special funds which have been given to maintain certain specified churches in repair; may it not fulfil a very important office in the future if it should become the general trustee for such fabric funds; provided it will take power under some new rule to exercise a control over the expenditure of those funds? This it might do by means of its Committee of Architects, under whom it might perhaps employ a paid surveyor if requisite; and so save the churches which have been built and restored by the zeal for God's House of this generation, from being gradually churchwardenized again in the generations which are to come.

The Churchyard Cross.

CHAPTER VI.

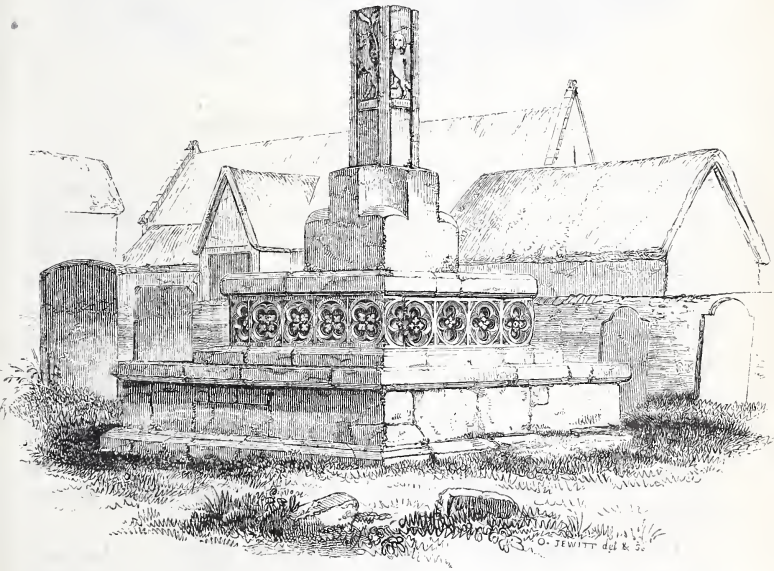
THE tall cross was a recognized item of the ornamentation of the churchyard. Ancient canons of the Church direct their erection. For example, among the Irish canons published by D'Achery is one which directs a cross to be set up wherever there is consecrated ground; and again, in the 13th century, one of the Institutions of William of Blois, Bishop of Winchester, says, "Let a handsome cross be erected in every churchyard, to which the procession shall be made on Palm Sunday." When erected, it was the duty of the parishioners to keep it in repair, and in the presentations which the churchwardens then, as now, were required to make from time to time to the Bishop or Archdeacon, as to the state of the church and its belongings, we find occasional notices; such as that at Waddesworth in Yorkshire, in the year 1481 A.D., when the churchwardens returned, among other things, "*Crux in cimiterio est fracta.*"

The allusion in the Bishop of Winchester's Institutions to the Palm Sunday procession, is to one of those dramatic representations by which the mediæval Church sought to bring vividly before the eyes of its unlettered people the great truths of the Gospel history. It enables us to surround some of those drawings of mutilated crosses with life and interest when we are

able to picture them to ourselves with the people grouped round them on a Palm Sunday, bearing flowering rods of sallow —the English representative of the Eastern Palm, while the parish priest in his cope stands on the steps at the base, and tells the people in simple, earnest words, how the Lord went in procession down the Mount of Olives, over Kidron, and up the hill side on which Jerusalem is built, in at the city gate, and through the streets to the Temple, while the people carried palm branches in their hands, and the children cried "Hosannah."

We are enabled by the kindness of the Messrs. Longman, and of Mr. J. Parker, to give some other illustrations, in addition to those in former numbers, of various types of these interesting antiquities.

The first, from Raunds, Northants, instead of the usual three steps, has a more massive base, with more of architectural treatment, the four sides of the shaft have also been enriched with sculpture.



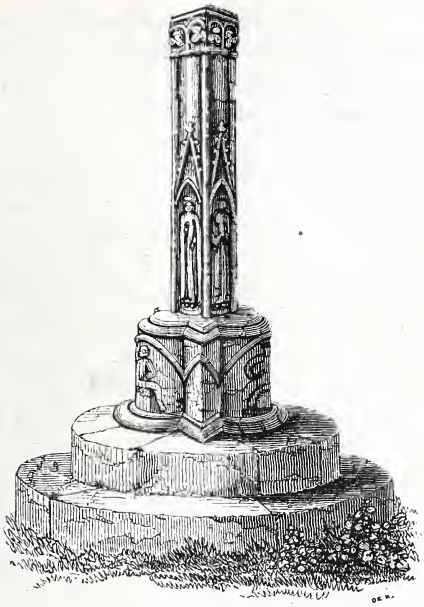
Churchyard Cross at Raunds St. Peter.

The next example, from Higham Ferrers, has its steps circular in plan, instead of square, and there are four of them

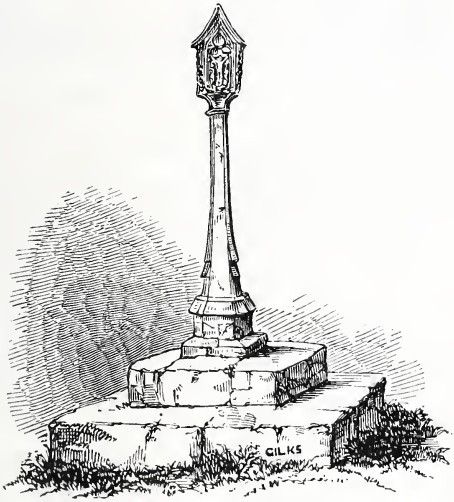
Higham Ferrers Churchyard Cross.

instead of three, as is more usual. Here again the sides of the square shaft, which does not taper, are enriched with architectural sculpture. The cross from Yarnton Churchyard, Oxfordshire, has also circular steps, only two in number (unless there is a lower step buried in the soil of the churchyard); the plinth in which the shaft stands is of unusual plan, and more than usually decorated; the square shaft also, with its niched saints in the lower part and its foliaged top, affords an elegant variety of design. For the loan of these cuts, which originally appeared in the Northants Churches, and others of Mr. Parker's beautifully illustrated architectural works, we are indebted to the kindness of the publisher.

The opposite cut of the Churchyard Cross of Ampney Holy Rood, is one of the illustrations of "Notes on the Old Crosses of Gloucestershire," by Charles Pooley, F.S.A., and we are



Yarnton Churchyard.



Ampney Holy Rood, Gloucestershire.

indebted to Messrs. Longman, Green, and Co., the publishers of the work, for permission to use it. Mr. Pooley says the cross consists of two steps measuring respectively 7ft. 6in. and 5ft. square ; a handsome original socket, hewn out of a solid block of stone, having its upper face worked into a deep drop moulding, and a tapering octagonal shaft formed by two stones cemented together by an iron bracket, its base squared by broaches of an ornamental character, and fixed with lead into the mortice. The total height is about 20 feet. The head, which is in good preservation, Mr. Pooley was so fortunate as to find under a heap of rubbish deposited in a small recess on the south side of the church. It consists of a thick stone, gabled at top for the protection of the sculpture, with trefoil-headed niches on both faces, and on both edges, with a Rood and a Virgin and Child on the two faces, and a military figure and an ecclesiastic on the edges. A lithographic plate, containing enlarged representations of these subjects, may be found in the volume from which our cut is taken.

The head of the churchyard cross at Ashelworth, in the same county, also figured in the same work, was of similar general shape and design ; the stone, however, more nearly approached a square in plan, and the niches were cinque-foiled. The same subjects,—the Rood, and the Virgin and Child,—as in several other examples, occupied the two faces, and undecipherable groups, of two figures each, occupied the edges of the stone.

The accompanying cut of Hempstead Village Cross, also from Mr. Pooley's work, shows a very usual form of base, plinth, and shaft. The head was restored about 1840, after a type which, though not in the same style as the rest of the cross, and perhaps not harmonious with it, is simple and unobtrusive.

The destruction of these beautiful and interesting monuments is not to be attributed to the Reformers of the Church of England; it was partly the work of the later Puritans and fanatics, and in no small degree it was done by stupid people, who were simply blind to the beauty and interest of these works of antiquity, and who took away a beautiful cross because it was weather-worn, or removed a valuable fragment because it was only a fragment which violated their sense of neatness,

and to remove it was cheaper than to restore. As one proof of the number of crosses which were left, down to the time of the Great Rebellion, we may refer to the maps published by Speed

Hempstead, Gloucestershire.

in his "View of the most famous Places of the World," A.D. 1610. In the corner of the map of each English county he gives a bird's-eye plan of the principal town, and in these the crosses, may-poles, pillories, and stocks are all marked. Every town has two or three, some towns as many as five crosses standing, at the entrances to the town, in the market-place, and at the intersections of streets, besides those in the churchyards. The mere list of those whose memory is thus preserved by Speed is too long to be inserted here; and of all the crosses here given as existing in 1610, hardly a single one now exists. That many of those crosses were of wood, seems probable from the likelihood of the case, and from the fact that many of the

tall crosses which we find represented in illuminated MSS., are of that material. These need no fanatical violence to account for their disappearance, the process of natural decay would have levelled them all during the years which have elapsed[1]. But no doubt it is to the superstitious images, which had taken the place of the simple emblem of the faith in so many of these monuments, that we chiefly owe their total or partial destruction; for the base and mutilated shaft still remain on many a village green and in many a churchyard to show that the spoliators were often content when they had destroyed the sculptured legend which, not always without good reason, excited their disapprobation.

"An incident recorded in the life of Richard Baxter (folio, 1696, p. 40) gives us a graphic little sketch of the way in which this destruction was effected, and of the stirring incidents which sometimes occurred:—'About this time [i. e. 1640], the Parliament sent down an order for the demolishing of all statues and images of any of the three Persons of the Blessed Trinity, or of the Virgin Mary, which should be found in churches or on the crosses in the churchyards. My judgment was for obeying of this order, thinking it came from just authority; but I meddled not in it, but left the churchwarden to do what he thought good. The churchwarden (an honest, sober, quiet man), seeing a crucifix upon the cross in the churchyard, set up a ladder to have reached it, but it proved too short; whilst he was gone to seek another, a crew of the drunken, riotous party of the town (poor journeymen and servants) took the alarm, and ran together with weapons to defend the crucifix and the church images, of which there were divers left since the time of Popery.' This anecdote shows us how the 'honest, sober, quiet men,' when they had the upper hand, destroyed the crosses; another extract will show us how the 'drunken, riotous party,' when they were able, repaired the crosses which had been mutilated or fallen into decay.

"'In 1632 the wooden top of the cross in the churchyard

[1] The modern wayside and churchyard crosses on the Continent are very frequently of wood. In Folkestone churchyard, Kent, there still remains the stone graduated base of the churchyard cross, with the stump of a wooden shaft leaded into its socket in the plinth.

was made by appointment of the Bishop of Norwich. On the top of the side towards the church [was painted] *Crux Christi salus mundi.* On the standing part, *Christus pro nobis passus.* On the transverse, a wounded heart, and hands wounded with nails, *Ecce! quanta pro te pertulit;* on the back side towards the east, *In Christo spero;* on the standing part, *Si compatemur conregnabimus;* then on the transverse, *Reliquit nobis exemplum.* The globe was set up to signify the heavens, coloured with blue, with stars and clouds; on the equator circle, *Aspiremus permansura eterna;* the lower part coloured green, to signify the earth, with trees and flowers on it, *Quid tumultuamur et peritura possidemus*[2].'"

In quite modern times, again, a few of the old crosses have been restored and some new ones erected. We do not see why they should not be generally restored or replaced. It is a very ancient, beautiful, and appropriate ornament of the churchyard. Its significance is at least harmless, we claim that it is edifying; it forms a common monument to all the undistinguished graves which lie around; it is the banner of the Lord set up in the courtyard of His palace. Some people, it may be, have a superstitious reverence for the cross; others, on the contrary, have a superstitious dislike of it; but there is nothing in itself superstitious in such a use as this of the emblem of our salvation.

Mr. G. G. Scott's Report on Salisbury Cathedral.

WHAT place ought our Cathedrals to occupy in our modern Church? is one of the questions which we have to solve now that the Church is seeking to extend and adapt itself to the requirements of the age; and a very complex and important question it is, so many considerations, have to be taken into account.

We gladly welcome any well-considered suggestions, on any line of the many which converge in this centre of the Church

[2] Blomefield's "Norfolk," vol. i., p. 362.

life of a Diocese. Therefore we were glad at the last Church Conference at Dublin to have the view of an eminent architect and thoughtful Churchman like Mr. Street as to the uses to be made of the fabric of the cathedral; and therefore we welcome the remarks on the same subject which Mr. Scott has taken the opportunity to throw out in his recent report on the restoration of the interior of Salisbury Cathedral.

The Report is also full of interesting matter illustrating from other churches the architecture of the cathedral which is its special subject; and we shall not occupy any part of our space unadvisedly if we lay before our readers the whole statement, as it was laid before the last meeting of the "Committee appointed for carrying out the Restoration of the Choir of Salisbury Cathedral, as a memorial to the late Bishop Hamilton:"—

"The uses of a Cathedral may be said to be threefold:—1st, for daily service; 2nd, for the service on Sundays and festivals; 3rd, for great diocesan services. For the daily service the choir is amply sufficient; and, if it be objected by purists that this is not the place for the congregation, I would reply that it is the frequent practice abroad to allow persons to occupy vacant stalls at the ordinary service, when there is room. For Sunday services, the choir *ought not* to suffice; and, while admitting persons to the choir on the same principle, I feel that an overflow into the nave is highly to be desired. When we come to great diocesan services, however, the case is wholly changed. There ought to be then present a body of clergy amply sufficient to fill the choir; and it becomes essential to the perfect provision for such services that there should be room for the people in the nave. I am, consequently, decidedly in favour of opening out the choir to the nave.

"Assuming this, then, as a point to start from, we must consider what is the best method of effecting it. I assume that a screen is an essential feature. Our English Cathedrals, *par eminence*, demand it, as their proportions may be said to be *double*, their naves and their choirs being usually proportioned as two buildings, and, if thrown together as one, the length becomes so disproportioned as to give the whole the effect of a gigantic corridor. An open screen, then, is a *sine quâ non*.

"The next element in the question is the position of the organ. I believe it is universally admitted by those who have considered the subject from a musical point of view that, though many positions *will do*, there is none *so* good as the customary place on the choir screen; nor, so long as organs retained some degree of moderation in point of size, was this position open to objection, as a matter of taste. On the contrary, I think that a well-outlined organ of reasonable dimensions always has a dignified and agreeable

effect when so placed. I am aware that the modern '*Vista*' theory is dead against it; but, to my own apprehension, it is only the inordinate modern growth of organs which (viewing the question as one of taste alone) has any weight against this customary position. In your Cathedral it is not easy to find a new position for the organ. It *might* be raised in a loft under one of the two arches opening from the choir into the eastern transept, but this would clearly be too far to the east, for a congregation partly in the nave. It *might* be placed on the floor, in one of the side aisles of the choir, but this is a bad position, and it would project unpleasantly into the aisle. I have at Ely projected it from one bay of the triforium, placing all its more cumbersome parts in the triforium itself. Your Cathedral, however, does not lend itself well to this arrangement, the triforium being much lower than at Ely, where it forms a lofty story almost like a second aisle raised up aloft.

"Under these circumstances, I am disposed to recommend the following arrangement:—

"1. I would construct a double open screen, supported by light marble columns, somewhat like that at Oberwesel on the Rhine, and carrying a narrow loft.

"2. On this I would place such portions of the organ as may be limited to moderate and slight dimensions.

"3. I would draft off all the cumbersome parts to the back of the stalls in the first arches (right and left) in the choir aisles, where they would be very much concealed; or possibly, if found practicable, into the triforium.

"4. I would place the organist in his usual position on the loft, but I would introduce the electric movement, which would obviate all inconvenience arising from the division of the organ into three sections.

"By this arrangement you preserve the traditional position, while keeping the size of the organ within reasonable limits; you place all the more delicate parts of the organ in the most advantageous position; you locate the organist in a position commanding his choir, and equally distant from its two sides; and you obtain a dignified form of screen, which, nevertheless, does not clash with the opening out of the choir to the nave, and allows the passage of sound and sight from one to the other.

"The whole, or a large proportion of the ancient stalls and subsellæ remain. They are of excellent design, and of the original date of the building, and are consequently most valuable and rare specimens of ancient woodwork. Enough also remains of two (or possibly more) of the stall ends of the subsellæ to guide their restoration. Nothing, however, remains (so far as I can discover) of their desk fronts, which will, consequently, have to be designed from such ancient authorities as we may possess. It seems probable, from what remains, that not only were the Dean's and Precentor's stalls marked off by additional dignity from the others, but that the same was also the case with those of the two other great officers, the Chancellor and the Treasurer, which occupied the eastern corners of the groups, and possibly, also, with those of the Archdeacons. We have no remains of canopies, nor do we know that they existed. All we know is

that the stalls were backed by a thick screen wall or '*clôture du chœur.*' This must have been either ornamented by arcading or otherwise, in its own substance, or clothed with wood canopies, or hung with tapestry. There are precedents for all of these arrangements.

"The oldest canopies I think we have remaining in use in England are those at Winchester. These are of the latter part of the thirteenth century, and are of extraordinary beauty. They are, however, so peculiar in their design as scarcely to offer any useful suggestions for Salisbury. There exist at Peterborough some very fragmentary remains of canopies of still earlier date, but much altered and mutilated. They are not unlike the canopies to recumbent effigies on ancient tombs, such, for instance, as that of Bishop Poore in your own Cathedral.

"As I am decidedly against rebuilding the thick screen walls, which would conceal much of the lower parts of the pillars, as seen from the aisles, I am disposed to recommend canopies of oak, and have designed them with some reference to that just referred to over the effigy of the founder [1].

"Should such a plan be adopted, the canopies would evidently intercept the view of the choir from persons seated in the aisles.

"The question next presents itself whether the stalls shall be returned at the west end of the choir. This arrangement is so constant and so traditional that I am loth to depart from it. I leave this, however, an open question.

"With this possible exception, I should endeavour to found the arrangement of the stalls as much as possible on that shown in Gough's plan. This seems to show the usual arrangement, excepting that two stalls on either side seem severed at the east end from the rest. These were probably for the Chancellor, with an Archdeacon on one side, and the Treasurer, with an Archdeacon on the other. The plan, however, is very irregularly drawn, so that no very certain inference can be made from it. It shows an extra stall (beyond those last named) on the north, perhaps for the Chancellor of the Diocese, and one or two extra ones, by which the throne may possibly be intended. The present throne is wretched, and it is clear that we must provide a new one; and the whole being a memorial to a Bishop, special pains should be devoted to this.

"Gough's plan shows a double altar-screen, such as still remains at Winchester, and formerly existed at Exeter, Gloucester, and elsewhere. One of these screens is now represented by the marks showing the former existence of a thick wall between the lower parts of the pillars carrying its eastern arches; the other is shown half a bay in advance of this. The enclosed pew formed by Bishop Hume for Lord Radnor, out of the screen-work of a tomb of the Hungerford family in the nave, did not exist when this plan was

[1] It may become necessary to dispense with the canopies, either from a deficiency of the requisite funds, or from the adoption of a plan that has been proposed, by which a portion of the congregation might be accommodated in the aisles of the choir, instead of its overflowing into the nave, as recommended in the report.

made, nor can any good arrangement be made unless it be permitted to be removed. It clearly occupies the place of the ancient sedilia. My own view of the treatment of the altar and its surroundings is as follows :—

"I would place the altar and the reredos about half a bay forward, as in ancient times, but I would not make the reredos stretch all across, nor would I fill up by any close screen the intervals between the three arches of the east end. I would merely close these in their lower portions by rich iron grilles, through which a view into the Lady Chapel would be obtained. The altar and reredos would be raised on steps above the general platform of the eastern bays, whose level seems limited by that of the bases of the columns. These two bays would form the altar space. On the north its western half is occupied by the beautiful chapel of Bishop Audley, and its eastern half—the post of honour—was, according to custom, devoted to the founder's tomb, that of Bishop Poore. This was (for what purpose it is impossible to conceive) removed from its rightful place, and its canopy destroyed, during the alterations of 1790. I feel that, while restoring the choir, and especially while commemorating the *latest* Bishop, we are bound to restore to its post of honour the memorial of the *first* Bishop of New Sarum.

"I would therefore attempt, from the different views which remain of it, to reproduce the canopy, and place beneath it, in its old position, the beautiful effigy of Bishop Poore.

"If we receive permission to remove the screened erection on the south of the altar space, I would restore the ancient iron screen, which forms the only valuable part of it, to the tomb to which it belongs in the nave. We shall then have the two bays on that side to deal with: one of these is the place for the sedilia. I am disposed to think that the exquisite arcades—removed from the ancient choir screen, and now set up on the west side of the morning chapel—may with great advantage be set up in this position.

"In the bays intervening on either side between the altar space and the eastern transept there exist very handsome ancient tombs; the one of Bishop York, the other of Bishop Bingham. These have been strangely hidden from the choir by miserable wooden screens. They must be laid open to view and repaired.

"The arches leading on either side into this transept have been from an early period (probably from the first) screened up to a certain height, by close stone screen walls.

"That on the southern side I have recently discovered to have been of very beautiful design of the period (the fourteenth century), when the pillars of this transept were increased in strength. It has subsequently been in great measure reconstructed, but its coping-stones are still very beautifully moulded. This should, as far as possible, be restored. That on the north side does not show similar evidence. Both are concealed from the choir side by modern woodwork. They must be dealt with as evidence may suggest, or they may be made open, if it is considered absolutely necessary.

"What I have said completes the circuit of the choir and its enclosures. The floor must be repaved with probably a union of marble and encaustic tiles, the pattern of the latter being supplied by ancient examples in the

Cathedral or Chapter-House. There should be a pulpit of a minor character in the choir, and one on a more conspicuous scale in the nave. The interior of the building itself, so far as the present work extends, must be cleaned from its coating of colour-wash, and restored in the same manner as is now in course of operation in the Lady Chapel. This will unfortunately be a costly portion of the work.

"I estimate the more essential parts of the above-named works, including the restoration of the stonework of the choir, without the aisles or transepts; the screens and sedilia in the north and south-eastern bays, with the tomb of Bishop Poore; the screens to the eastern transept arches; the restoration of the stalls and subsellæ, with new desk fronts to the same; the bishop's throne; the new pavement and steps, with the probable amount of the charges of the architect and the salary of the clerk of the work for these works, at about £8,000 or £8,500. This includes an amount for chairs. The reredos I suppose to be given. The grilles behind the same might cost about £450; the pulpit in the choir perhaps £300; the organ screen and remodelling of the organ, perhaps £3,000 to £3,500; and it may be well to allow for incidental expenses, say £500 to £1,000, if the whole is carried out."

Correspondence.

To the Editor of the CHURCH-BUILDER.

SIR,

It might be a great advantage to subscribers to "The Church Builder" if space were allowed on the cover, or elsewhere (say one page) for questions to be asked, and answers given. At this time I much wish to know how whitewash, or other colour, may be removed from sandstone, in places where there are numerous coatings of the wash, and in other places where the surface, partly denuded of its covering, has come out badly, and has been washed over again once or twice, in despair.

Yours faithfully,

March 10, 1870. AN OLD SUBSCRIBER.

[We shall gladly give the facilities which our Very Reverend correspondent suggests to those who seek for practical hints in difficulties, of which his is an example.—ED. C. B.]

To the Editor of the CHURCH-BUILDER.

DEAR SIR,—I was lately at the consecration of a church, where the Bishop wisely declined to preach from the pulpit, because the dust of the new stone would spoil his robes. I believe the following wash would prevent new stone from spoiling, as it often does, all cloth, silk, &c., that touches it. It has answered well in the church which I serve.

Take ½lb. of parchment shavings, put them in a pot, with water enough

to cover them, and set it on the fire to boil. Add by degrees more water, in proportion not exceeding 1 gallon to the ½lb. of parchment. Let it boil till all but the refuse waste is dissolved. Apply with a brush (when cold) upon the stone, which should be perfectly dry. The wash is almost colourless when it dries. Yours truly, E. S. B.

S. Katherine, Savernake Forest.

Cement Construction.

To the Editor of the Church-Builder.

DEAR SIR,—Will you allow me to call your attention to a subject which appears to me of considerable interest and importance to the object you have in view in your excellent little Periodical? I mean the economical mode of constructing walls that was practised by the ancient Romans in the time of the Republic and of the early Empire, the durability of which has been shown by experience. They are the most durable walls that are known, and at the same time the most economical to build. The secret of this is very simple; the walls are built of *rough* stone, not cut, bound together by the excellent Roman mortar into a concrete mass as hard as a natural concrete rock, harder and stronger than many kinds of stone. The reason that the Roman mortar is so good and so durable is that it was always used quite hot, and never allowed to cool before it was used; the lime was used the same day that it was burnt, before it had time to absorb moisture from the atmosphere, which it does very rapidly when first burnt. This moisture makes it begin to cool, and to expand, and crystallize, in the manner that lime always does, as it cools. These crystals being hexagonal present always jagged edges, and the lime is mixed with *rough* sand, either of the natural volcanic sand, called *pozzolana*, which is found in great abundance in the neighbourhood of Rome and in all volcanic districts, or of pounded stone or pounded brick, where rough sand is not easily found. River sand will not do, still less sea sand, because each particle is rounded by the action of the water,

and consequently the jagged edges of the lime crystals have no hold upon such sand. The truth of this observation is easily tested by putting a piece of hot lime under a microscope, when it may be seen to expand in a marvellous manner, and to crystallize as it expands. The benefit of this action of nature is entirely lost by the modern practice of keeping lime for days or weeks before it is used, and stirring it up several times, mixed with road dirt. It is then no better than mud from the road for building purposes. But as these rough concrete walls are not ornamental, the Romans faced them either with brick, or stone, or marble, or with plaster or cement to be painted upon. The Roman bricks of the first century make the finest brick-work in the world. In form they are what we should call tiles, large, thin, and flat, usually two feet square, when used for floors or other purposes, but the bricks used for facing walls are not so large, and are of a triangular form, that is, a square tile of about a foot square, is cut across in a diagonal line, making two triangular bricks, and the long side is placed outwards to form the face of the wall, the two other sides form a wedge, which being turned inwards, and driven into the concrete before it was set, the whole is bound together by the crystallization of the lime in such a manner that it is impossible to draw out one of the bricks or tiles; the bricks will break before the mortar will give way. It is probable that the two rows of tiles were placed first at such distance apart as was required for the thickness of the wall, and the interval filled up with broken stone, similar to what we now use for Macadam roads (and which was used by the Romans for the foundation of their paved roads many centuries before Macadam was born). As soon as a bed of this sort was prepared, either for a road or for part of a wall, usually about a yard thick, the lime grouting was poured upon it. This consisted, according to the directions of Vitruvius, of one part of lime to five of rough sand, mixed with water to about the thickness of cream. The water evaporates as the lime expands, and leaves a mass of wall, ordinarily about six yards wide, and and one yard deep, at one time, on which another layer is placed as soon as the first has set.

The bricks or tiles of the best period are not more than one

inch thick. At first, in the time of the Republic, the concrete walls were left rough, and the successive layers may be seen, as in an ancient fort of the time of the dictator Sylla, near the Porta di S. Paolo of Rome, built about a century before the Christian era.

When cut stone was used for facing concrete walls, it was cut into small cubes, often not more than six inches square, but the size varies according to the nature of the material. Such Roman walls may be seen in many parts of England. When marble is used it is cut into slices, and the concrete wall is *covered* with marble. Originally such walls were covered with wood only, the wood has perished, and has left the marks of it only, and the grooves for the posts and rails to which the boards had been fixed. It is probable that the earliest concrete walls were built by being filled in between two wooden palings. There is a very early example of this kind on the Palatine Hill at Rome, opposite to the Capitol, and adjoining to the wall of Romulus (which latter is built of the large squared blocks of tufa in use in the time of the Kings of Rome), the concrete wall is of the time of the Republic, probably about three centuries before the Christian era.

In our day the same principle is applied in the use of Portland cement, which is nothing more than good lime mixed with pounded stone, and kept in *air-tight vessels* until it is wanted for use, and then mixed with water as required. Particular instructions are given with it, that it should not be exposed to the air until it is actually wanted for use.

Mr. Tall has invented some ingenious machinery for building concrete walls; he uses zinc plates instead of boards, and screws them together at the distance required for the thickness of the wall, when one layer has set he slips up his machine and lays another, by this means no scaffolding is required, if the wall is thick enough for the men to stand upon. He makes his walls usually only two feet thick, and says they are strong enough for any thing. They are also quite impervious to sound, another great advantage of concrete walls. In this manner he is able, in most cases, to build his walls for about two-thirds of the cost of a brick wall of the same thickness, and cut stone is generally more expensive than brick, on account of

the time required for the cutting. I saw some cottages just built in this manner by Mr. Tall at Lancaster last year, and although he had to bring his machinery and his men down from London, and to build in a stone country, he was able to build them for one-fourth less than the local builders could. He uses Portland cement, and his zinc plates make the surface so smooth that it can be painted upon, and his walls are also impervious to wet after they are once dry.

It appears to me that this system is admirably adapted for churches in rural districts, and is very much the same principle as was employed by our ancestors in the Middle Ages. It seems equally applicable to great public buildings, or indeed to buildings of any kind, from a cottage to a palace. Of course apertures are left for doors and windows where required, and the surface can be ornamented in any manner that is thought fit.

I gave a lecture on this subject to the Royal Institute of British Architects some years since, and I am told that since that time concrete walls and Portland cement (which is the same thing as the old Roman cement, or Roman mortar) has come into much more general use. The principle was not understood by many of the architects until I explained it to them. Mr. Tall's patent has been taken out since that time, but I do not know that he was acquainted with what I had said. I believe that, as a practical man, he hit upon the same plan as the ancient Romans had practised two thousand years ago, and thought it was a new invention. The same principle is applied to the Pier at Dover, by which a great saving to the public is made.

Your obedient servant,

JOHN HENRY PARKER, F.S.A., HON. M.A.

March 10, 1870.

Architectural Competitions.

THE Journals which specially represent the architectural profession frequently publish examples of the way in which competitions fail to do justice to those who are invited to compete, and equally fail to attain the end of securing to those

who invite the competition, the best out of several alternative designs. But the clergy do not read the architectural papers, any more than architects read the clerical papers, and so one after another they fall into the same errors, although they have been pointed out fifty times before. We beg leave therefore to say a few words on the subject here, in the hope that they will thus come to the knowledge of some of the clergy, who, possessing so much influence, have therefore so large a responsibility in this matter.

We all know—many of us by experience—how the work of restoring a parish church, or building a district church, is managed. The clergyman is generally the initiator of the work; he gets some of the principal of his parishioners to associate themselves with him in a committee; and the first thing they set themselves to do is to get designs and an estimate.

Now the probability is that not a single member of the committee knows any thing about church building. If there happen to be an architect parishioner, it is very likely that from motives of delicacy he will not be put on the committee, because he may, very laudably, desire to be employed upon the work. The clergyman may perhaps have some antiquarian knowledge of the subject, and if he have, we should like, without offence, to utter a friendly warning, that a smattering of Rickman and Parker does not make a man an architect, and that an eye for a picturesque bit of old work, or even the power of sketching it nicely, does not qualify him to pronounce on the merits, artistic and practical, of the design for a building.

Suppose the committee met to choose its architect. The Rector perhaps suggests the name of an architect of reputation; the Churchwarden does not see why their townsman So-and-so should not be employed; Mr. A. has seen a church in the neighbourhood which is so pretty, that he would like to employ the same architect who built it; while Mr. B. strongly supports a man about whom nobody else knows any thing—but B. knows that he is his wife's first cousin. After talking over the names till every one is tired of the discussion (except B., who sticks to his man), some one suggests to throw it open to competition, and every one jumps at this solution of the

difficulty. Or, may be, the whole committee at once concur in the desire to have a competition, in the hope of getting their choice of the designs of half a dozen first-rate architects. So they draw up an advertisement, and insert it in the architectural and local papers.

Now, let it be understood in the first place that architects who are already in large practice will very seldom enter into a competition for any ordinary work; it is only some work of exceptional magnitude or public interest which will induce them to compete for it. If the committee wants to have designs from a man of first-rate reputation, it must ask for them, and be prepared to pay for them.

But a competition will very likely bring into the field some of the rising young men, the men who will be famous twenty years hence; and now that they have ample time, and a reputation to make, they will take pains in designing the work and in superintending the building, which a man who has already more business than he can get through cannot afford. It is not, therefore, an unwise plan to throw a work open to competition. If the committee is so fortunate as to get hold of a rising genius, he will give them a fresh unhackneyed design, and he will think out every detail, and lovingly see that it is all properly executed, and produce a real work of art for the money. But the danger is that an open competition will be sure to bring a number of men who are not rising geniuses; and the difficulty is this, how is the committee to distinguish the genius among the crowd?

At the next meeting of the committee, they will perhaps have twenty sets of designs to choose from; some of them honest drawings, showing every thing truthfully and modestly, shaded with a little sepia; others of them, clever but untruthful drawings representing effects which the building will never give in reality; others, highly coloured drawings wrought up into a picture to entice the ignorant eye. How can the committee judge which set of drawings will give them the best building? Even a man with true artistic instincts will be little better able to judge than the most inartistic of his fellows. His eye will be caught by the best set of drawings, but it does not follow that they will contain the best building;

a clever artist will make a pleasing picture out of any thing. It is very likely that the modest, truthful drawings of the rising genius will be tossed aside, and a majority of votes will be given for the charming drawings which Mr. X.'s well-known good taste has fixed on, or still more likely for a set of drawings, large and flashy, containing the very worst design of all—only B.'s wife's cousin was sharp enough to get them done by somebody who advertises to do "competition drawings."

What then do we advise? One of these methods. First, go to a man of established reputation, who will be sure to give at least a respectable work for your money. Or, if you will try a competition, go about it thus. Take some man who is eminent in his profession, and pay him a fee as consulting architect. Let him draw up the conditions of the competition, and let him see that they are rigidly adhered to by all the competitors. Let him sit with the Committee when it chooses the design; he will point out the real merits and demerits of the buildings; he will prevent the Rector from being taken in by picturesque bits cribbed out of the sketch-book, and introduced into a poor and inartistic design, and save Mr. X. from being led astray by pretty drawings; if there is a rising genius among the competitors, he will pick him out. If the work is important enough, ask the consulting architect to select half a dozen rising men to a limited competition, giving a prize for the second and third designs, and leave the decision to the consulting architect. His fee will add only a few pounds to the cost, and in many cases it will be manifold repaid in the quality of the building. It is worth while to give a good judge of paintings a fee of five and twenty guineas to insure that what one is going to pay four or five thousand pounds for is a genuine picture, and not a daub.

With such a system many an able architect would be saved from the bitterness of seeing his work postponed by an ignorant committee to that of a mendacious pretender; the said pretender would be set to honest work to win his bread by merit instead of trickery; artists would be stimulated, and the whole art would be elevated; subscribers would get their fair money's worth in a solid building and sound art; and the

nation would have fewer buildings disgraceful to our present knowledge of architecture.

Specimen of Decoration.

MANY of the readers of the CHURCH-BUILDER are doubtless acquainted with the fine specimen of late decoration in the roof of the south aisle of St. Mary's Church, Bury St. Edmund's; but few, probably, are aware of the fact which has recently been stated in the *Builder* of the use of very unusual materials for heightening the effect of the painting. The ornament at the intersection of the panels is composed of a flower, from which proceed golden rays. One writer states that these rays are not painted in the usual way on the wainscot, but are composed of gilt metal tacked on, and another writer states as the result of his examination that the eye of the flower is composed of a little disc of looking-glass—a little mirror. We doubt whether this is a very legitimate piece of art, and doubt whether the result when new would be quite satisfactory. A third Correspondent of the *Builder* suggests an application of such violent effects which might be permissible. "In the finial of a spire, for example, they might be made to play a brilliant part, as when the sun's rays struck upon them they would glitter like gems. Suppose the finial to take the form of a cross, I would insert a mirror of about six inches in diameter at the intersection, and one of about three inches in diameter at the extremities of the three upper limbs. They would require to be framed in the metal, and secured against rain penetrating to the back and washing off the quicksilver." The writer implies that the cross should be of metal, and probably contemplates that it should be gilded. The gilding of the roof of the Victoria tower undoubtedly has a very striking and sumptuous effect as one sees it from the Park with the afternoon sun upon it; and the upper part of the Albert Memorial, with its gilded angels, flames upon the sight in a very imposing way. Perhaps mirrors might be used in such work, especially in the finials of the former and the cross of the latter work, with a legitimate increase of effect.

Reviews.

The Imitation of Christ. New Translation. By the DEAN OF ELY (Bishop of Carlisle).

Dr. Harvey Goodwin's translation was really published some years ago; the present is a cheap re-issue of it. Its specialities are, that it is in ordinary modern language, instead of the antiquated phraseology to which we are more accustomed in versions of the Imitation; and that it runs on consecutively in paragraphs, instead of being broken up, as is usual, into

short sentences. Moreover, the portions which bear upon the "religious life," technically so called, are "adapted" to common use. We confess that we think that a slightly archaic diction harmonizes with the ascetic thoughts; and that the thoughts, being usually isolated, do not suffer from being presented to the eye in detached sentences; and that in these days of the revival of the technical "religious life" it is to be regretted that the portions which relate to it should be omitted from an edition of Thomas à Kempis's work intended for popular use.

The Introduction to a Devout Life of S. Francis of Sales. London, Rivingtons.

Several editions, lately issued, are making this beautiful and valuable book better known among us. The one before us is a new translation from the original (not the modernized) French, and very carefully, and sometimes very happily, renders the naive and charming original. Of all the manuals with which we are acquainted, intended to help the reader to attain to a higher spirituality of life, this is likely to be the most useful to ordinary English Church people. We must not omit to say that the book is very handsomely brought out, with toned paper, red-lined pages, and a nicely designed binding, and is the very book for a gift-book.

The Church Seasons Historically and Poetically Illustrated. By Alexander H. Grant. London, James Hogg and Son.

The plan of the work is expressed in the first sentences of the Preface: "The aim of the author has been to trace the origin and history of the Festivals and Fasts of the Ecclesiastical Year. It illustrates in poetry the circumstances under which they began, and continue to be celebrated, and the principal ideas and doctrines which they severally incorporate." An excellent idea, executed with sound orthodoxy, considerable learning and research, competent literary ability, and good poetic taste.

Grants

In aid of Church Building, &c., made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At a Meeting held at the Society's House, 7, Whitehall, S.W., on the 17th of January, the 21st of February, and 21st of March, 1870[1],

[1] The March meeting was the last in the Society's financial year, and grants amounting to £7,630 (a sum larger than has been received in the same time) have been made towards the erection of thirty-nine new churches, the rebuilding twenty, and the enlarging or otherwise increasing the accommodation in eighty-six other churches. The committee have also assisted in providing eight school-churches and mission-houses. But

Grants of money amounting to £1,560 were made in behalf of the following objects:—

Building new Churches at Darlington, St. Paul; Ford End, parish of Great Waltham, near Colchester; Great Wollaston, parish of Alberbury, Salop; Middlesborough, St. Paul; Newcastle, St. Philip; St. Matthew's, Commercial Road, St. George's-in-the-East, London; and Walworth Common, St. Stephen.

Rebuilding the Churches at Bettws Ifan, near Newcastle Emlyn; Speldhurst, near Tonbridge Wells; and Withington, near Shrewsbury.

Enlarging or otherwise increasing the Accommodation in the Churches at Bathwick St. John, Bath; Buckhorn Weston, Wincanton; Clerkenwell, St. Philip; Conington, St. Ive's, Hunts; Forton St. John, Gosport; Longdon, Rugeley; Odcombe, Ilminster; Ruislip, Uxbridge; Sarnsfield, Hereford; Towednack, Cornwall; Watford, Herts; Whitfield, Brackley, Northants; Wolverhampton, St. Andrew; Worle, near Weston-super-Mare; Wormingford, Colchester; and Yatton, Somerset.

The Grants formerly made towards Building the Church at Perry Street, near Gravesend; Enlarging and Restoring the Churches at Broadwood Kelly, Barnstaple; Burrington, Chumleigh, Devon; Llanfwrog, Ruthin; and Malborough, Kingsbridge, Devon, were each increased.

Grants were also made from the School-Church and Mission-House Fund towards Building Mission-Houses at Mynyddislwyn, near Newport, Monmouth; and Pensnett, near Dudley.

The following Trusts of Money were accepted as Repair Funds for new Churches, at Hounsdown, parish of Eling, near Southampton; St. Mark's, Talbot Village, parish of Kinson, Dorset; and Winshill, near Derby.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

*** The letter *O* denotes Offertory; *S*, Sermon; *M*, Meeting; *A*, Association.

Diocese of Canterbury.

Dec.	14	Rolvenden Alms Box	*O*	£0	2 6
Jan.	25	Ditton	*A*	3	2 0
	25	Chislehurst	*A*	2	15 0
Feb.	19	Canterbury Diocesan	*A*	125	15 3

York.

Dec.	25	Kellington	*S*	3	5 0
Jan.	1	Ackworth Alms Box	*O*	1	12 0
Feb.	12	Stokesley	*A*	3	14 0

London.

Dec.	3	Upper Clapton & Stamford-hill Ch. Fund	*A*	£26	0 0
Jan.	8	Ealing	*A*	7	11 7

Durham.

Dec.	28	Brancepeth	*O*	2	2 0
Feb.	2	Allendale	*S*	0	13 8
	3	Haughton-le-Skerne	*A*	3	1 6

in every case there has been much regret felt at the smallness of the sum voted, through the inadequacy of the funds and the unsuccessful character of the efforts made to improve them at a time when help is more than ever urgently solicited.

Winchester.

Dec.	16	Ramsdale	*S*	£2	2	3
	24	Southampton, St. Peter's	*A*	9	6	4
	28	Kingsclere	*S*	6	13	9
Jan.	5	Hampshire C. B. S.	*A*	50	0	0
	10	Winchester, St. Maurice	*O*	5	0	0
Feb.	28	Morden	*S*	10	0	0

Bangor.

(*No remittance.*)

Bath and Wells.

Jan.	3	Chilton Cantelo	*S*	2	0	0
Feb.	8	Cloford	*O*	0	19	3

Carlisle.

Dec.	28	Carlisle, St. James	*O*	0	16	1
Jan.	18	Isle of Walney	*O*	1	1	0

Chester.

Jan.	10	Over Tabley	*A*	4	0	0
Feb.	4	Hindley, St. Peter	*S*	1	0	0
	18	Chadkirk	*S*	5	0	0

Chichester.

Dec.	10	Westhampnett	*O*	3	10	4
	22	Midhurst	*O*	4	15	2
Feb.	7	Brighton, St. George's Chapel	*S*	15	0	0

Ely.

Jan.	14	Milton Ernest	*A*	1	7	10

Exeter.

Jan.	8	St. Agnes	*O*	1	1	0
	31	Newport	*S*	3	0	0

Gloucester and Bristol.

Dec.	7	Chippenham	*O*	7	0	0
Jan.	5	Kington, St. Michael.	*S*	1	10	6
	27	Bristol	*A*	12	0	0

Hereford.

Dec.	23	Cold Weston	*S*	0	8	7
	23	Wheathill	*S*	0	15	0
	30	Leighton-in-Trelystan.	*A*	3	2	0
Feb.	23	Clun	*O*	3	7	9

Lichfield.

Dec.	3	Curbar	*S*	1	12	6
	3	Forsbrook	*S*	1	7	5
Jan.	3	Colwick	*O*	5	0	0
	3	Adderley	*O*	2	15	6
	11	Upton Magna	*O*	5	0	0
Feb.	2	Prees	*O*	1	12	7
	16	Horsley	*A*	2	0	0

Lincoln.

Dec.	8	Holbeach, St. Mark's	*O*	1	4	0
	8	,, St. Matthew	*O*	0	12	0
Jan.	4	Appleby	*O*	1	12	0
	10	West Retford	*O*	7	0	0

Llandaff.

Dec.	18	Llangwm	*S*	£1	0	0
	20	Penrhos	*O*	0	12	6
	20	St. Bride's	*O*	2	10	0
Jan.	28	Caldicot	*O*	2	0	0
Feb.	8	Cardiff, St. Mary's	*O.*	10	0	0

Manchester.

(*No remittance.*)

Norwich.

Dec.	24	Colkirk	*O*	2	0	0
	29	Beechamwell	*O*	3	0	0
	30	Mundford	*S*	0	16	6
Jan.	8	Stibbard	*O*	1	5	0
	25	Brampton	*O*	0	15	0

Oxford.

Dec.	24	Oxford	*A*	28	15	0
	28	Henley-on-Thames	*A*	3	2	0
Jan.	1	Fenny Stratford	*S*	1	10	0
	7	Windsor and Eton Church Union	*A*	19	13	6

Peterborough.

Dec.	30	Woodford Halse	*S*	2	3	0
Jan.	7	Helidon	*O*	3	11	0

Ripon.

Jan.	8	Mytholmroyd	*S*	2	0	0
	11	Adel	½ *S*	0	10	0

Rochester.

Dec.	14	Southminster	*S*	5	0	0
	17	Elmdon	*A*	1	11	0
	20	Buckhurst Hill, St. John's	*S*	8	10	8
	22	Ardeley	*S*	0	10	2
Jan.	8	Tring	*A*	9	17	4
	14	Brentwood	*A*	3	13	6
	19	Sutton	*S*	0	16	0
	21	Mountnessing	*S*	1	1	0
Feb.	23	Greensted	*A*	10	17	0

Salisbury.

Jan.	8	Devizes	*O*	7	19	0
	29	Salisbury Diocesan	*A*	84	13	10

St. Asaph.

Dec.	29	Bistre	*S*	1	2	0
Jan.	21	Hawarden	*A*	19	1	0

St. David's.

Dec.	30	Lampeter Velfrey	*S*	1	7	0
	31	Hay	*A*	1	1	0

Worcester.

Dec.	22	Bromsgrove School	*A*	2	0	0
	30	Yardley Wood, Christ Church	*O*	3	1	2
Jan.	4	Littleton North, Middle, and South	*S*	1	1	7
	11	Hagley Church Union	*A*	9	1	0
	11	Grimley and Hallow	*A*	2	8	0

Sodor and Man.

(*No remittance.*)

*** *The Editor of* "THE CHURCH BUILDER" *will gladly receive Contributions in behalf of any of the Charitable Objects advertised in its pages, at the Office of the* "CHURCH BUILDING SOCIETY," *No.* 7, *Whitehall, London, S.W.*

Incorporated Society

FOR PROMOTING THE

ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS

In England and Wales.

Established in the year 1818, and Incorporated by Act 9th Geo. IV. cap. 42, intituled "An Act to abolish Church Briefs, and to provide for the better "Collection and Application of Voluntary Contributions, for the purpose "of Enlarging and Building Churches and Chapels." Dated 15 July, 1828.

Patron,

HER MAJESTY THE QUEEN.

President,

HIS GRACE THE ARCHBISHOP OF CANTERBURY.

Vice-Presidents,

HIS GRACE THE ARCHBISHOP OF YORK.
THE BISHOPS OF ENGLAND AND WALES, &c. &c.

Treasurer:—HENRY HOARE, ESQ.

Secretary:—REV. GEORGE AINSLIE, M.A.

Chief Clerk:—MR. H. DUNNING.

Bankers:—MESSRS. DRUMMONDS, Charing Cross.
MESSRS. HOARE, Fleet Street.
BANK OF ENGLAND.

Number of Places assisted by the Society to 21st March, 1870	5,618
New Churches erected	1,532
Old Churches rebuilt or enlarged	4,086
Number of Additional Seats obtained	1,460,078
Number of Free Seats	1,127,147
Amount contributed by the Society	£770,528
Number of *Mission Churches* aided	66
Amount contributed	£2,024
Number of *Repair Funds* deposited with the Society	227
Amount invested	£52,645

Donations or Annual Subscriptions of *any amount*, either for the GENERAL FUND, or for the MISSION-CHURCH FUND, will be gratefully received, and may be paid either direct to the Office in London, Rev. George Ainslie, 7, Whitehall, S.W., to one of the Society's Bankers, or through the local Hon. Secretaries.

The Church-Builder.

No. XXXV.

Fifty-second Annual Report of the Incorporated Church Building Society.

1st APRIL, 1869, to 31st MARCH, 1870.

IN presenting their Report for the year just expired the Committee desire to advert, in the first instance, to a recent event, which they dwell upon with great pleasure and satisfaction, viz. the Donation from an anonymous benefactor, of 500*l.*, in aid of the Special Fund for School Churches and Mission Houses which had become entirely exhausted. That the generous donor had rightly appreciated the wants of the country in this respect, is manifest from the fact that, upon the circumstance of the receipt of this money being made known, applications for aid were immediately received, which were more than sufficient to absorb the whole amount of the Donation, which by the desire of the Donor was to be given away in sums of not less than 50*l.*, nor more than 100*l.*[1]

The Committee put this subject of School Churches and Mis-

[1] The letter of the Donor is as follows:—

"London, *March 11th*, 1870.

"Rev. Sir,—I have observed with more surprise and regret than I care to express that the Fund for Mission or School Churches is entirely unsupported; and, in the hope that strenuous efforts will be made to raise so valuable a branch of the Incorporated Society's operations from this depression, I have paid 500*l.* to the account of the Society, at Messrs. Drummond's. I desire that this contribution may be allotted in sums of not less than 50*l.*, nor exceeding 100*l.* to approved cases, at the discretion of the Committee, without unnecessary delay.

"I am, Rev. Sir, your obedient Servant,

"Rev. George Ainslie, "X.

"Incorporated Church Building Society,

"Whitehall."

sion Houses thus prominently forward, because they feel strongly impressed with a sense of its great importance, and that the introduction of such buildings is most valuable, not only in outlying hamlets of extensive Country Parishes and Districts, but in others in which the number of the inhabitants has increased so rapidly as to threaten to overwhelm even the most energetic of the Clergy. These buildings, then, furnish one very desirable means of Church Extension, to which the Committee would seek to direct the attention of Churchmen, and for which they most anxiously solicit their support.

In last year's Report allusion was made to the promise given by some of the Clergy, to bring the Society's claims before their people, in continuation of the Jubilee, which they were prevented doing within the Jubilee Year. The receipts, however, from collections in churches, during the year just ended, have reached only about half the usual amount from that source. If Churchmen, whether clerical or lay, look for bountiful grants, they should lose no opportunity of creating an interest in the great objects which the Society seeks to keep before the public, and should in every way promote the habit amongst the people of contributing the means by which it is to work. Undoubtedly, applicants for the Society's aid are greatly discouraged when they find that only small grants are made; yet it is obvious that the amount of the grants must depend mainly on the support given by the public at large, stimulated thereto by the advocacy of the Clergy.

The Committee had hoped that, on the special occasion of the JUBILEE YEAR, one and all of the Clergy would have rallied in support of the cause. Unhappily the following instances will show how imperfectly these hopes were realized.

In one Diocese, to which 187 grants have been from time to time made, being at the rate of between three and four every year, and which contains upwards of 310 benefices, the number of the collections for this Society during the Jubilee Year amounted to only 114.

In another Diocese, to which 266 grants have been made by this Society, that is, at the rate of about five every year, and which contains upwards of 711 benefices, the collections on behalf of the Society in the Jubilee Year were but 26.

In another Diocese, which contains more than 410 benefices, and to which grants, after the rate of between two and three a year, or 151 in all, have been made by the Society, the number of collections in the Jubilee Year was 134.

In another Diocese, where there are at least 550 benefices, the grants bestowed on the Diocese averaging between three and four a year, or 170 in all, the number of collections in the Jubilee Year was 37.

In another Diocese the benefices are upwards of 657 in number, and 293 grants, or between five and six a year, have been made to it; the number of collections, however, was only 140.

Another Diocese comprises 397 benefices and more, and 220 grants, or between four and five every year, have been made to it. Here the collections made were only 46.

Lastly, in another Diocese there are upwards of 589 benefices, and 170 grants, or between three and four every year, have been made to it; but the number of collections in the Jubilee Year was 11 only.

The Committee will now proceed to notice the condition of the Society's finances and the works in which they have been enabled to assist during the past year; and they have the pleasure to present with this Report, as usual, the Treasurer's Statement of Receipts and Payments.

The Society's Income during the year from every source, and the particulars of the larger Donations and Legacies received, are as follows:—

	£	*s.*	*d.*
Donations	701	18	0
Annual Subscriptions	1,167	4	0
Diocesan and District Committee	1,469	14	0
Parochial and other Collections	637	14	9
Legacies	2,472	17	9
Dividends and Interest	1,519	18	10
Subscriptions to School Churches Fund	553	2	0
Making a total of	£8,522	9	4

The Donations include one of 300*l.* from Miss Brown, of Exeter; the Rev. Edmund Mortlock, 100*l.*; the Rev. T. V. Durell, 40*l.*; A Friend, per Goslings, 25*l.*; The Clothworkers' Company, 21*l.*; G. D. W. Digby, Esq., 25*l.*; Joseph Street, Esq. 50*l.* to the General, and 25*l.* to the Special Fund; Miss Trevelyan, 15*l.* Legacies include one of 2,000*l.*, from the Ven. Archdeacon Bentinck; 100*l.*, from John Parsons, Esq.; 100*l.*, from the Rev. L. R. Hamilton; 99*l.*, from the Rev. C. Ward; 88*l.* 9*s.*, from Miss Anne Wells; 50*l.*, from the Rev. T. M. Richards; and 35*l.* 8*s.* 9*d.*, from T. H. Thoresby, Esq.

The Repair Funds held in Trust amounted at the close of the year to 52,645*l.*, as compared with 48,865*l.* on the 31st of March, 1869. A Table of those entrusted to the Society in the year just expired is appended to this Report.

The applications received during the year have been numerous. The total number of grants made in new cases was 144, amounting in money to 7,600*l.* Old cases, with renewed applications for assistance, being of a very urgent kind, were 22 in number, and received 310*l.* The number of School Churches and Mission Houses aided was only 10, and the money given amounted to 125*l.* This Fund was, as before noticed, quite exhausted until the recent Donation already alluded to, no part of which, however, could be granted till the year succeeding March 1870.

The above 144 grants have supplemented local and other resources to the estimated amount of 304,556*l.*, toward works providing increased Church accommodation for 27,559 persons, including 4,323 children. The grants may be divided so as to show the nature of the work aided, and other details, as follows:—

	No. of Places Aided.	Amount.
1. New Churches . . .	39 . .	£3,970
2. Churches Rebuilt, with Enlargement and Improvement	20 . .	815
3. Churches Repaired, Enlarged, and made more suitable for Public Worship . . .	85 . .	2,815
	144	7,600

The total number of inhabitants concerned is 364,705, which being divided amongst the Town and Rural Districts gives the following result :—

1. Of the Manufacturing, Mining, and Town Classes	269,336
2. Of the Agricultural	95,369

Of grants made in previous years, there have been paid during the past year 8,285*l.*, and there remain due and to be paid, when the works are completed, in respect of all grants to 31st March in the present year (1870), 20,577*l.*

The Committee desire to call particular attention to the fact, that of the 39 cases of New Churches in the above enumeration, 29 are to be entirely free of pew-rents; and of the 27,559 persons to be seated in them the number to be accommodated without any rent-payment is 24,578.

In many instances of Rebuilding and Repair, the Churches had become ruinous and dilapidated. In one case, the tower had fallen so as to cause great destruction; and in three instances the Churches had been wholly destroyed by fire. And the Committee would not lose the opportunity to repeat a word in favour of Insurance of Churches against loss through fire, which has been rendered even far more feasible than formerly by the repeal of the very considerable duty, which till recently presented a stumbling-block in the way of this habit of prudence.

The Committee append to this Report, as usual, a Table, showing the names of all places containing 2,000 and upwards of inhabitants which the Society has been privileged to aid during the year; and also a Table showing the number of places aided in the several Dioceses, and the amounts granted to them during the past 50 years; and the amounts granted to the several Dioceses during the past year, and also the sums received from each. The total amount received is, unhappily, less than in any previous year.

The greatest number of grants made during the past year by the Society to any one Diocese (Winchester) was 11; to Rochester, Exeter, and Norwich there were 10 each.

Every Diocese in England and Wales (with the exception of Bangor, and Sodor and Man, from which no applications were received) obtained assistance from the Society during the year.

The Committee have to mention with deep regret the loss by death, during the past year, of two of their number, namely, George Gipps, Esq., one of the founders, and a most liberal and constant supporter of the Society, and Archdeacon Bentinck, a no less generous benefactor. The vacancies hence arising, and others occasioned through resignation from infirmity or otherwise, were supplied by the election in May last of Sir Walter Riddell, Bart., the Rev. A. Cazenove, the Rev. S. W. Lloyd, C. T. Arnold, Esq., G. Gipps, Esq., E. Pepys, Esq., and W. E. M. Tomlinson, Esq.

The pleasing duty remains of tendering to the Committee of eminent Architects, whose assistance continues, as has been so frequently admitted, very highly valuable, their best thanks for their professional aid in the examination of the Plans and Proposals sent in by applicants; and they would also express their sense of obligation to those of their own body who, as members of Sub-Committees, assist the Secretary in the preparation of the business to be laid before the General Meetings.

In conclusion, the Committee entreat the members of the Society at large, to unite with them in renewed thankfulness for the blessing which has so long attended their endeavours to increase the means of pure Christian worship; and they entertain a full persuasion that the spirit of piety and benevolence to which, under the good Providence of Almighty God, the Society owes its rise and continued support, will still enable it to go on and prosper.

Tables referred to in the preceding Report.

I. Table showing the Number of Places aided, and the Amount of Grants voted to the several Dioceses of England and Wales during the past 52 years; also the Amounts granted to and received from them during the past year.

DIOCESE.	No. of Places aided.	Amount of Grants to 1869-70 inclusive.	Amount Granted during the past year.	Amount Received during the past year.
		£	£	£ s. d.
Canterbury	161	20,130	470	119 18 3
York	170	23,388	320	25 0 4
London	138	33,957	830	133 4 10
Durham	187	27,026	730	237 16 4
Winchester	320	48,952	725	108 4 4
Bangor	103	9,313	..	1 11 0
Bath and Wells	235	27,569	250	156 6 2
Carlisle	64	6,420	85	4 17 8
Chester	120	20,135	230	96 8 4
Chichester	145	18,746	20	83 10 1
Ely	158	14,845	120	137 4 5
Exeter	266	33,638	510	51 6 6
Gloucester and Bristol	196	27,696	45	48 6 4
Hereford	151	12,459	235	39 5 7
Lichfield	332	54,524	225	118 19 5
Lincoln	191	22,405	390	49 9 5
Llandaff	119	16,093	60	23 11 0
Manchester	143	34,077	50	11 0 8
Norwich	211	14,950	385	86 14 5
Oxford	314	32,511	210	102 8 11
Peterborough	170	17,735	285	95 4 10
Ripon	201	38,807	335	24 1 6
Rochester	293	40,632	350	87 18 0
Salisbury	272	28,857	190	100 17 1
St. Asaph	101	13,207	50	42 14 1
St. David's	220	21,475	245	12 17 3
Worcester	176	29,410	255	89 5 2
Sodor and Man	6	1,250		
			£7,600	£2,118 1 11

II. Table showing the Places containing 2,000 Inhabitants and upwards aided during the year 1869-70, and the Dioceses.

Places.	Dioceses.	Population.	Remarks.
Amble	Durham	2,100	No Church.
Battersea, St. Saviour	Winchester	7,000	„
Batley, St. Saviour	Ripon	4,200	„
Bishopwearmouth, St. Mark	Durham	6,500	„
Charlton, St. Bartholomew	Canterbury	6,000	1 Church.
Clerkenwell, St. Peter	London	7,000	No Church.
Commercial Road, St. Matthew	London	6,000	„
Darlington, St. Paul	Durham	5,500	„
Heigham, St. Philip	Norwich	5,400	„
Hounsdown (Eling)	Winchester	5,946	1 Church.
Huddersfield, St. Peter	Ripon	10,000	„
Hull, St. Silas	York	6,000	„
Maidstone, St. Faith	Canterbury	3,328	No Church.
Middlesborough, St. Paul	York	6,000	„
Newcastle, St. Philip	Durham	7,000	„
Pierce Bridge (Gainsford)	Durham	2,700	1 Church.
Richmond, Holy Trinity	Winchester	3,000	No Church.
Rotherhithe, St. Bartholomew	Winchester	4,500	„
Stamber Mill (Lye))	Worcester	6,772	1 Church.
Stepney, St. Michael and All Angels	London	6,000	No Church.
South Hackney, Christ Church	London	7,000	„
The Hook (Upton-on-Severn)	Worcester	2,676	1 Church.
Upper Armley (Leeds)	Ripon	3,000	No Church.
Walworth Common, St. Stephen	London	7,000	„
Walworth, All Saints	London	8,000	„

III. Table showing Places for which Repair Funds have been received during the year 1869-70, and Dioceses.

Eltham, Holy Trinity	Rochester.
Everton, St. Saviour	Chester.
Freeland (Eynsham)	Oxford.
Frindsbury (Special)	Rochester.
Hatcham, All Saints	Rochester.
Hednesford (Cannock)	Lichfield.
Hounsdown (Eling)	Winchester.
Hoyland Swaine (Barnsley)	Ripon.
Lepton	„
Liverpool, St. Nathaniel	Chester.
Marsden (Huddersfield)	Ripon.
Richmond, Holy Trinity	Winchester.
Talbot Village (Kinson)	Salisbury.
Toxteth Park, St. Margaret (Liverpool)	Chester.
Winshill, St. Mark (Burton-on-Trent)	Lichfield.

Dr. TREASURER'S STATEMENT, 31 March, 1870. Cr.

1870		£	s.	d.	£	s.	d.
March 31.	To Balance from last Statement, viz. :—						
	At the Bank of England	724	1	9			
	Messrs. Hoares'	14	14	7			
	Messrs. Drummonds'	711	18	8			
					1,450	15	0
	To Receipts, viz. :—						
	Donations	701	18	0			
	Subscriptions	1,167	4	0			
	District Committees	1,469	14	0			
	Legacies	2,472	17	9			
	Collections in Churches	637	14	9			
					6,449	8	6
	To Dividends, viz. :—						
	New Three per Cents	153	17	6			
	*East India Stock	308	8	10			
	*Turkish Bonds	957	12	6			
	Ditto, paid off	100	0	0			
	3 per Cents. Reduced (Hine's Legacy)	124	16	0			
	Sale of £2,000 New Three per Cents.	1,857	10	0			
					3,502	4	10
	Rent of Chambers	186	2	6			
	Sale of *Church Builder*	30	17	2			
					216	19	8
	To Trust Funds, viz. :—						
	Money received	2,984	8	0			
	Dividends on ditto	1,483	19	3			
	Sale of Stock per payment	914	13	1			
					5,383	0	4
	Special Fund for School Churches and Mission Houses				553	2	0
					£17,555	10	4

* Amount of unpaid Grants not yet claimed, £20,577.

1870		£	s.	d.	£	s.	d.
March 31.	By Grants paid *				8,285	0	0
	Disbursements ordered, viz. :—						
	Printing	250	13	8			
	Ditto, and expenses *Church Builder*	71	18	3			
	Stationery	31	7	5			
	Salaries	525	14	0			
	House repairs	199	0	0			
	Office Expenses	159	8	4			
	House Expenses	121	6	2			
	Wells Association	25	17	1			
	Expenses of Collection	58	15	0			
	Church Inspections	22	0	0			
	Inscription Tablets	46	18	3			
	Rent	250	0	0			
					1,762	18	2
	By Trust Funds, viz. :—						
	Payment to Parties entitled	996	14	8			
	Investments in Consols	2,979	4	7			
	Dividends Invested	1,362	7	4			
					5,338	6	7
	Paid to School Churches completed	30	0	0			
	Hine's Special Legacy for Grants, Devon	265	0	0			
	Power of Attorney	1	1	6			
					296	1	6
	By Balances, viz. :—						
	Bank of England	1,128	2	7			
	Messrs. Hoares'	413	18	6			
	Messrs. Drummonds'	331	3	0			
					1,873	4	1
					£17,555	10	4

* Towards building..... 39 additional Churches.
rebuilding..... 15 existing Churches.
enlarging, &c. ... 85 ditto.
Total..... 139

Annual General Court of the Incorporated Church Building Society.

THE Annual General Court of the Incorporated Church Building Society, was held at the Offices, 7, Whitehall, on the 31st May, under the presidency of the Bishop of London, in the unavoidable absence of the Archbishop of York. Amongst those present were the Bishops of Llandaff and Carlisle, Ven. Archdeacon Jennings, Canon Nepean, Revs. W. R. Cosens, E. L. Cutts, P. P. Fogg, S. W. Lloyd, C. B. Read, Henry Howarth, Samuel Smith, H. A. Giraud, J. Russell Stock, the Earl of Romney, Messrs. A. B. Bryer, John Boodle, George Cowburn, J. F. France, C. W. C. Otway, Arthur Powell, &c.

Prayers having been said by the Secretary, the Rev. George Ainslie, M.A.,

The Bishop of London, in opening the proceedings, observed that he had been called upon somewhat suddenly to preside over the meeting, and he sincerely hoped that his Most Rev. brother would arrive shortly and occupy the position assigned him and deliver the "Chairman's address," which appeared as the first item on the Agenda paper before him. He, however, could not allow the opportunity to pass by without expressing in some measure his own sense of the deep obligation which the Church of England owed to this very excellent Society. He did not know how it would have fared with the great work of church building and repairing which had been going on in this country for the last thirty-five or forty years, had it not been for the energetic welcome and substantial aid and help at all times afforded by this Society. True, the grants it had been latterly enabled to make were in many cases small, but the consideration to be borne in mind was—and it was a great one—that those grants, small as they were, were the means of quickening zeal in others, and giving an impetus to flagging effort. Who was there but knew how, when any one set about building a church, almost the first feeling was one of despair as to where the money was to come from?—and then how naturally the thoughts turned to this Society, which, by its

ready help and kindly assistance, encouraged the recipient to renewed exertions by infusing fresh hope where hitherto hope had been almost dead. He desired further most cordially to thank the Society for the substantial help it gave by its Committee of Architects in revising the plans and designs of new churches, and the schemes for repairing the old ones. He knew that most valuable hints and suggestions were given, and he knew of many cases where very great savings had been effected in the cost of building by the correction of the plans by the Architects' Committee of this Society. The work done by the Architects' Committee of this Society, in correcting mistakes and pointing out errors which their long experience and matured judgment enabled them to do most readily, was a feature of the greatest importance and one which alone would entitle it to the support and thanks of every English Churchman. Added to this, there was another consideration equally weighty and of equal importance: it was this, that the Architects' Committee overlooked the building whilst in progress, and when completed, and the bare knowledge that an independent authority whose judgment could not be doubted, and whose experience could not be called in question, would have to overlook and pass the work, of itself exercised a deterrent effect upon a builder and contractor who might feel inclined to put in inferior material or bad work. Thanks were due to the Society for the impetus it had given to the erection of school-churches and mission-houses, which had, under the blessing of God, been the means of bringing many to a knowledge of Christ, and by which, in parishes where they existed, the working power of the Church of England was much more than doubled. Even in those parishes where there was a good parish church, a school-church or mission-house was a most valuable auxiliary for bringing in those poorer members of the parish who had never been, or did not care to go, to a well-appointed and fashionable church, where the congregation was exceedingly well-dressed. He regretted that the finances of the Society were not in that condition that could be wished, and he expressed a hope that a knowledge of the fact would stimulate all to redoubled exertions. The year 1868 was the Society's Jubilee year, and in that year the receipts of the Society were largely augmented, but it was a

matter of regret that the donations and subscriptions last year had fallen off, and he was almost led to think that it might be better to have no Jubilee year if there was to be a falling off, or a flagging of zeal, in the years which succeeded. He sincerely trusted that would not be the case in future years, for while the Society had been doing a good work, much still remained to be accomplished, and under God this excellent Society was the means of doing, helping and consolidating the good work to a degree which could not be clearly stated and hardly sufficiently appreciated.

The Rev. GEORGE AINSLIE, M.A., the Secretary, read the Report of the Committee, which has already been given at p. 71.

The BISHOP OF LLANDAFF moved the following resolution :—

That the Report which has been read be printed and circulated under the direction of the Committee, and that this Society, so well adapted to promote the most beneficial purposes, deserves an increased public approval, and more permanent and certain support.

His Lordship said he was quite sure it was not necessary for him in such an assembly as that to address any lengthy observations or arguments in its support. He imagined all present were fully agreed "that this Society was well adapted to promote the most beneficial purposes," and also in the other statement, that it "deserves increased public approval and more permanent and certain support." He agreed with his Right Rev. brother in the chair, that when an effort was being made to build a church, the first feeling was in many cases one of despair; and the ready and sympathetic help given by this Society gave those who had the work in hand fresh hope and renewed courage to persevere. Under those circumstances he confessed to being somewhat pained to feel that the report upon the operations of the Society during the past year was worded with, and gave expression to, a feeling of discouragement. He begged the Committee not to be cast down, and wished it were in his power to give them some of that renewed hopefulness which they had so often been the means of inspiring in others. He would bid them take courage, but whilst doing so would invite all present, and through them every good Christian man, not to lose sight of the great and good work which the Society

was doing, and to work for it themselves, as well as urge others to do the same. Let them all endeavour to promote a truly religious sentiment amongst all classes of society, so that all might contribute towards the funds of this institution, the rich out of their abundance, and the poor out of their little. He could not help thinking that the middle and lower classes were not doing their part in this work, certainly they were not doing what they might in the way of giving, and he attributed that to the desire for show, which unhappily was too prevalent, by which a family with a moderate income wanted to dress as well, live as well, and inhabit as fine a house as their richer neighbours.

Lord Romney seconded the resolution moved by his Right Rev. friend, and cordially agreed with him, especially in the truth of the latter remarks; for many cases which tended to bear out the general statement of his Lordship had come under the speaker's own observation. He rejoiced in the existence of this Society, and thought it afforded an opportunity, which was too much neglected by the clergy of the Church of England, of establishing the Offertory, and cultivating and enforcing the duty of giving something upon every member of their congregations. His opinion was that in many cases the clergy were afraid to make these collections, lest they should give offence to some one; but he would remind them that it was next to impossible to do any act, however right and proper, without calling down hostile criticism from some quarter, or without in some degree displeasing some one.

The motion was then put to a show of hands, and unanimously agreed to.

The Bishop of Carlisle moved as follows:—

That the establishment of temporary School-churches and Mission-houses having prospered to a considerable degree by aid of this Society, contributions to the Special Fund for carrying on these objects should be earnestly solicited.

He found that previous speakers had trenched upon his ground, by urging as they had done so eloquently and so well the claims of mission-houses and school-churches. There could be no possible doubt that they were, under the Divine blessing, the means of effecting great good. In the diocese from which he had but lately come, he had had an opportunity of proving how

excellent and how useful those mission-churches were, and becoming acquainted with the enormous good they accomplished. Where the parishes were large, and had many outlying ends, they were especially welcome and useful.

Mr. GEORGE COWBURN briefly seconded the motion, which was carried *nem. dis.*

The BISHOP OF LONDON reported the result of the ballot for members of the Committee, &c., to be, that Mr. Henry Hoare had been re-elected Treasurer; the Rev. Canon Nepean, the Rev. E. L. Cutts, and the Rev. H. Howarth, going out by rotation, and the Rev. John Evans, and the Rev. H. M. Ingram, the new members proposed, as also Mr. John Boodle, Mr. R. Dimsdale, M.P., Mr. J. F. France, and Mr. William Rivington, had been elected members of the Committee.

The Rev. S. SMITH briefly moved as follows:—

That the thanks of this Meeting be tendered to his Grace the Archbishop of Canterbury, the President of the Society, to the Vice-presidents, members of the Committee, Trustees, Treasurer, and Auditors; and that Archdeacon Jennings, John Boodle, Esq., and Edward L. Hawkins, Esq., be Auditors for the year ensuing.

The motion, having been seconded by A. POWELL, Esq., was unanimously adopted.

The following motion, having been duly moved and seconded, was also agreed to *nem. con.*:—

That the thanks of this Meeting be presented to the Committee of Architects, and to the Diocesan, District, and Parochial Associations, for their exertions in promoting the objects of this Society.

A vote of thanks having been accorded to the Right Rev. Chairman for presiding, the proceedings closed with the blessing.

Special Service at St. Paul's.

DURING this summer season, an interesting series of Special Services was held under the Dome of St. Paul's Cathedral, for the purpose of putting before the Metropolis in the Metropolitan church, the claims of some of the great branches of Church work, which are under the conduct of the great Church Societies. It is to be regretted that the immediate

pecuniary results of these Services have not been large; but the series of Sermons must have sown seeds in many minds which will bring forth fruit hereafter.

The Service for the Incorporated Society was held on the evening of the 22nd May, when the Bishop Suffragan of Nottingham preached to a large audience. We have permission to publish from his eloquent Sermon the following extract on the subject of Mission-houses—a subject on which no one has a better right to speak than Dr. Mackenzie. In truth we are able to recognize in the graphic descriptions which follow, that the Bishop has simply drawn on his own past experience for his examples of the three different types of work: the agricultural parish is doubtless his own old Lincolnshire parish, in which he built the first Agricultural Mission-house; the second, we do not doubt, is a reminiscence of his work at Yarmouth; and the third, of his labours at St. Martin's-in-the-Fields.

"I would now proceed to call your attention to a great and effectual door of usefulness, recently opened in that 'Mission-house Scheme' which it has adopted with marked success during the last ten or twelve years of its existence: a scheme, whereby the Home-Mission work of the Church of England has been materially advanced, and many souls gathered freshly into the garner of the Great Husbandman!

"I. *First.* Let us see how the weakness of the parochial system has been strengthened by the Mission-house scheme in the *wide-spread agricultural district.*

"Look upon the condition of one of Christ's ordained servants going single-handed into a Parish twelve miles in length, with one church in a village three miles from one end, and nine miles from the other end of the Parish. This is by no means the worst case that might be adduced; but it may serve our purpose as an illustration. He finds the thin population at a distance from the village, literally as sheep having no Shepherd. How shall he answer the question, 'With whom hast thou left those few sheep in the wilderness?'

"Few of those who live in educated and civilized Christian communities can form a true idea of the way in which humanity becomes degraded by the withdrawal of systematic religious teaching. Few ideas are more delusive than that popular hallu-

cination which *misleads* even intelligent men of the present day to imagine that people will find religion for themselves if it be not found and provided for them. It is as true now as ever, that the natural man knoweth not the things of the Spirit of God; and in the nineteenth century as in the first, that the man with the Word of God *in his hand* may still have to cry out, 'How *can I understand*, unless some man shall guide me[1]?' Not only does *religious life* die out for want of nutriment; but *morality* becomes obsolete, and the *shame* that ought to accompany open sin, unknown! There is no standard of Holiness set up. There is no recognition of union with the Body of the Lord. There is no erection of the Cross of Jesus. There is no doctrine of Righteousness. Every man does that which *may be* right in his own eyes, but which certainly is *wrong* in the sight of all who know and love God and His revelation! Sometimes—to the honour of such be it said—a person who thinks he has some knowledge of God's truth will rise up and begin to teach what he considers religion. Very far be it from me to undervalue the *endeavour* to glorify God, whencesoever it springs. Every true believer in the doctrines of the Cross will echo the expression of St. Paul, 'Though Christ be preached of envy and strife,' every way, 'whether in pretence or in truth, so that Christ is preached, therein I rejoice, yea, and will rejoice[2].' But my own *experience* of teaching such as this—spasmodic and irregular, always defective, and often substantially wrong—has never yet led me to trace permanent religious results to the locality where it has been exercised. The *utmost* that it has done, has been to keep up some faith in the existence of religion—and for this much—even while wishing that it had been more—we may thank God that He has not altogether left Himself without witness in such a locality.

"But a *Mission-house* (the embryo of a future church) springs up—a small congregation is gathered together. The Bride of Christ begins to speak aloud of the loveliness of her Lord. An interest in the unseen world is kindled—a belief in eternity—in the immortality of the soul—in the love of Christ for sinners—in the full truth and purity and justice of the Word of God—these usurp the place of the low and coarse materialism that had

[1] Cf. Acts viii. 31.

[2] Cf. Phil. i. 15, 18.

prevailed. Self-respect in the individual follows rapidly; nor only this—a physical and material, follows the moral change. The very face of the country is altered by the order, and system, and neatness, that begins to prevail. Smiles and welcome greet the herald of the Lord. Sickness is tended, and becomes hallowed to the sufferer. Death loses his sting when he visits the *believing* household. New dwellings of an improved character surround the Mission-house where God is honoured, the rising generation taught, and the congregation blessed in the name of the Lord! The very desert blooms, and the wilderness rejoices; and the Pastor's reward is found in the glow of the emotions wherewith he responds to the question after the sheep in the wilderness—'I *have found* my sheep that *was lost!* He is not mine, but Thine! and Thou hast blessed him by recognizing him as *Thine own*, O gracious Lord!'

"II. Let us look now at the Mission-house scheme under another phase. We will take the illustrations of Sea-faring, or what may be called 'Long-shore, life: though analogous cases might be adduced among the mines and manufacturing districts, and even on the canal and inland waters of the country. Look upon the Clergyman going down along a sea-beaten shore, when the snow lies deep over the uneven hillocks of sand, to spend an evening in the beachman's store, with such of the 'company' as will remain within their confined inner-room, to write, and sum, and spell out a chapter in the Bible, while others pace with measured step outside the store, as though keeping watch, and one at least is perched upon the lofty 'Look-out,' to see if any storm-tost vessel will signalize for a pilot, or even for more pressing aid in times and places of danger.

"From such 'companies' some rough and weather-worn seaman ever and anon gives token that he has 'got good' from the Pastor's teaching. Sometimes the spelling lesson, oft repeated, culminates in the joyful thanks, 'Well, I never thought to be able to read; but now, thank God, I can read a chapter in the Bible against any man.' Sometimes, the door of the chamber will be partially opened, and at the words 'a blaze up!' the copy-books and Testaments will be instantaneously dropped, the heavy sea-boots dragged on with a wonderful alacrity, and within almost as little time as it takes to tell, a boat is

launched through the rolling surf for the aid of a vessel drifting on the dangerous sands; and the little congregation, diminished by one-half of its stalwart pupils, comes back to finish the chapter or the lesson, with the calmness of that undisturbed philosophy which is ever ready to discharge its duty in the face of danger and of difficulty! The common answer to the question, 'What shall we read to night?' will be, 'O let us have that chapter about the shipwreck;' and men's eager eyes will kindle with the experienced practice of 'hoising up the mainsail to the wind,' or of 'casting out the overweight into the sea;' or of grounding amid conflicting seas; or of the swimmers casting themselves into the sea; or of some on broken pieces of the ship coming safe to land. And when this kind of teaching has gone on for its due period; and the Word has been blessed by Him who has sent it, and has revealed a port of safety to the toil-worn sailor; then the 'Beachman's Church,' or the 'Wherryman's Mission-house,' as the case may be, will rise in seemly proper time; and the permanent work of the Church be sealed with success in the permanent centre of worship for the special use of the special class, who had been hitherto unused to the means of grace, by being dissociated from their neighbours around! Wherever through worldly circumstances a dislocation of the ordinary rule of social life may have taken place, there a David may be found to lead them to God's worship in some new Adullam, and their brethren, and those of their Father's houses, bound by the now common tie of their common Father's love, will go down and worship with them!

"So much, then, for the wide agricultural district, and the specialty of a class in the midst of, yet distinct from, the general working population.

"III. We turn now to the third phase of the Mission-house. We contemplate the careworn pastor in the heart of this Metropolis, or in its densely crowded suburbs, or in some of the large commercial towns in the provinces. We see him labouring—though not unaided—among his ten, his twenty, his thirty thousand souls. We know (perhaps from experience!) the thoughts of his over-burdened soul. We feel a sympathy with the felt, though possibly unbreathed prayer, 'O Father,

how shall I render account to Thee for all the souls committed to my care? What am I among so many? Open, of Thy mercy, a door of usefulness and success that I may be enabled at the last day to say, Of them whom Thou gavest me, have I lost none!' And then the hopeful thought is given to him, as the word to David of old, '*Pursue: for thou shalt surely overtake them, and without fail recover all!*' He feels that though he himself is powerless, the mightier than he is with him to guide and strengthen him: and so he seeks to reduplicate himself as it were; to open new centres in different parts, the most densely populated, of his parish; and to work these new centres by himself, or his deputies, or some newly developed agency, and thus practically to bring the Church to those who will not bring themselves to church. 'If the mountain will not come to Mahomet, let Mahomet go to the mountain!' If the Parish, by growth of population, has ceased to illustrate the *territorial development* of the Church, the Pastor must go back; first to the *congregational;* and then, if that fails, to the *missionary* condition of spiritual life. The gravitation of the population from rural to urban districts—the springing up of new centres of gregarious life in our manufacturing towns and mining neighbourhoods—the creation of villages, and even townships around many of our railway stations—make it impossible for the Parish Priest to stand still where he did, and content himself with allowing his parishioners *to come to him* for counsel, advice, and spiritual guidance. He must adapt himself to the condition of an active and stirring age, and be as active in the cause of God, as Satan's agents are in the cause of selfishness.

"I would reverse the sceptical poet's line, and say,—

'Where Mammon wins his way *no Seraph need* despair.'

The Church is rising more and more to the conviction that *Population is the Church's wealth;* that wherever there *are souls, there* are *opportunities of saving souls;* that *there*, too, are latent means to be developed, whereby the material fabric of the Church of God may be edified; and that *there* her greatest triumphs are to be achieved where *the needs* of the people are *most manifest.* The words of the Lord to David are her

encouragement: 'Pursue: for thou shalt surely overtake them, and without fail recover all.'

"I need not tell you, that the crowded thoroughfare, the richly decorated shops, the well-dressed throng, the gorgeous equipages, the noble mansions of the wealthy—these do not constitute LONDON. Within a stone's throw of all of these, you may find filthiness in her skirts. It is the business of the Herald of Christ to find his way amid her pollutions, and preach the Gospel to sinners who are as yet only disciples of manifested vice and wickedness. To meet the absolute needs of these, the Mission-house must *supplement* the Parish Church—the toilsome and self-denying *mission* of the individual precede and in fact create the *congregation*—the little Mission-room in the court or the alley precede the larger congregation—the congregation precede the *fulfilment* of the *territorial* work.

"The Church in England has in theory gone through both the preceding ecclesiastical conditions; but her practice has fallen below her theory. Let her rise to her Mission in the strength of her Master's Love, and she may yet realize the nobility of her present condition, and prove herself indeed the Body of her Lord, inviting the whole population around to the new and regenerate Life of the Holy Spirit.

"Thus I have sought, beloved Brethren, to set before you to-night these practical views of the Mission-house Scheme as encouraged already to the extent of about *one hundred* School-churches or Mission-houses *in number* by the CHURCH-BUILDING SOCIETY, to enable our National Church to fulfil her great design in winning souls from the world to the Kingdom of our Lord Jesus Christ. Under these three phases—carried out still more extensively hereafter in Christian zeal and Christian love—the wandering sheep of Christ in the wilderness will be folded and fed by careful shepherds; the brethren of the true David, and children of our common Father (dissociated at present from Parochial Unity by the peculiarity of their worldly callings) will be gathered together in bonds of sympathy hallowed by the influence of the Cross; and Christ's servants, with a zeal that shall replace their former despondency, shall 'pursue' the children of the world 'and overtake them,' and in His loving warfare 'recover all.'"

St. Barnabas, Oxford.

IN Number XXXIII., p. 28, we gave some account of this church, remarkable for its material—rubble cemented without, and plastered within—and for its style of architecture—Romanesque. We have now the pleasure of giving an interior view, which will enable our readers to form some judgment for themselves of the good church-like effect produced under these conditions.

We have only to add that the whole cost of the church, which holds 1000 persons, including boundary-walls, gas, warming, all fittings, decorations, &c., and Architect's commission, amounts to 5,500*l.*—the work having been done without any cutting and paring, without competition, by one of the best builders in the neighbourhood, at his own price.

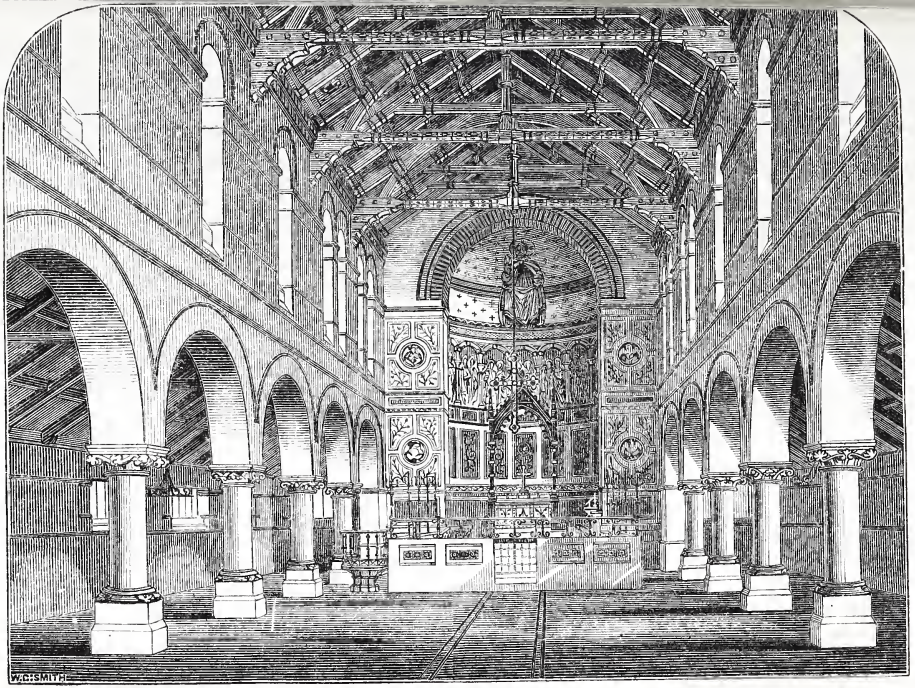
Biographical Sketches.

No. VII. DR. DALE, DEAN OF ROCHESTER.

IN former Numbers of this Periodical we have from time to time given brief biographical notices of persons who had taken a conspicuous and influential part in the work of Church Extension. We propose now to call the attention of our readers to the career of one who has recently been called away, and whose loss ought not to be passed over in these pages in silence, viz. the Very Reverend Thomas Dale, late Dean of Rochester.

The subject of this memoir[1] was born at Pentonville, London, the son of respectable, but not wealthy, parents. His father, Mr. William Dale, a man of some literary attainments, was cut off suddenly while engaged in editing a newspaper in the West Indies, leaving but a scanty provision for his son, then a child of six or seven years of age. But the latter was fortunate enough to find friends who had both the will and the power to help him to work his way in the world. In 1805, they pro-

[1] For many of the facts narrated in the earlier portion of this article, we are indebted to an obituary notice which appeared in *The Times* of May 17.



St. Barnabas, Oxford.

cured for him a nomination to Christ's Hospital, where he received his early education. In 1817, he removed to Corpus Christi College, Cambridge, and in the same year published his first poetical work, *The Widow of Nain, and other Poems*, which was well received by the public, and passed through several editions. His next work, *The Outlaw of Taurus*, appeared in 1818, and was succeeded by *Irad and Adah, a Tale of the Flood*, with specimens of a *New Translation of the Psalms*. The great success attending the publication of the first-named work, enabled Mr. Dale to continue and complete his educational course at the University, and was also the means of introducing him to many influential friends, and through them to many pupils. Having taken his B.A. degree, he was ordained deacon in 1822, and priest in 1823. By the time that he was of standing to take his M.A. degree he had achieved so high a reputation as a private tutor, that he removed from a humble residence on the edge of Greenwich Park to Beckenham, Kent, where he took the house formerly in the occupation of Lady Byron. Here too his success with his pupils was great. In 1824, he published his *Translation of the Plays of Sophocles into English Verse*, which brought his name fairly before the public as both a poet and a scholar. Besides these poetic works, he produced, in subsequent years, various theological compositions and single sermons.

In 1819 he married Emily Jane, daughter of the late Mr. J. M. Richardson, of London, by whom he had a numerous family, and whom he survived upwards of twenty years. One of his sons, the Rev. Thomas Pelham Dale, is Rector of St. Vedast, Foster-lane, in the city of London; and another, the Rev. Lawford W. T. Dale, is the Vicar of Chiswick, Middlesex.

Mr. Dale's first appointment in the Church was as Curate of St. Michael's, Cornhill, where he remained about three years, during which period his congregation increased very largely. In 1826 he was appointed Assistant Preacher at St. Bride's, Fleet-street, and in 1828 Evening Lecturer at St. Sepulchre's, Snow-hill. From 1828 to 1830, he held the post of Professor of the English Language and Literature at the London University, as University College was then termed, in Gower-street. In 1830, he accepted the incumbency of St. Matthew's Chapel,

Denmark-hill. In 1835, the Vicarage of St. Bride's, Fleet-street, was conferred upon him by Sir Robert Peel, then First Lord of the Treasury, as "a clergyman of high character, and eminent as a preacher." In this enlarged sphere of usefulness Mr. Dale became exceedingly popular, and during his ministry the spacious church in which he officiated was probably more crowded than any other place of worship in London, his patron, Sir Robert Peel, being himself often one of the congregation. An additional church, Trinity, Gough-square, was erected in the parish chiefly through his exertions. In 1836, he was appointed to the Professorship of English Literature, in King's College, London, and held it until 1839. From 1840 to 1849, he held what is known as "The Golden Lectureship" at St. Margaret's, Lothbury; and he was also, in 1832, 1835, and 1836, one of the Select Preachers at Cambridge. Early in 1843 he was collated by Bishop Blomfield to the prebend of Caddington Minor in St. Paul's Cathedral; and in October of the same year he was nominated by Sir Robert Peel to a Canon Residentiaryship, in the same Cathedral, in succession to Canon Tate deceased. In 1846 he resigned the Vicarage of St. Bride's on accepting the larger and more important metropolitan Parish of St. Pancras, Middlesex, which he held for a period of fourteen years.

We think that this was the most marked and influential portion of his career. For it was in the vast and populous Parish of St. Pancras that his creative energies, and his great talents for organization, found full scope for their exercise. In a former Number (viz. XVI., October, 1865) we gave, under the title of "The St. Pancras Church Extension Fund: a Retrospect," a general account of the progress of Church Extension in the Parish, and we think that those of our readers who may not have that article at hand will forgive us if we repeat so much of it as relates to the period of Canon Dale's incumbency, as tending to complete the present sketch of his career.

"On the decease of Dr. Moore in 1846, Canon Dale succeeded to the Vicarage, and soon infused new life into the proceedings of the Church Building Fund. Early in 1847 he circulated throughout the Parish 'an Appeal to the Parishioners,'

earnestly inviting them to assist him in his efforts to remedy the existing spiritual deficiency. The response to this Appeal enabled him to introduce into the Parish the *principle* of Sir Robert Peel's Act of 1842, by which the Ecclesiastical Commissioners were empowered to provide, by immediate endowment, for the appointment of clergymen to populous Districts previously to the erection of churches therein, upon condition that any such district should, as soon as its own church was built and consecrated, constitute a separate Parish. The provisions of the Church Trustees Acts were considered to preclude the application of this most useful and important measure to St. Pancras; but it appeared to the Vicar that it afforded an excellent model of what might be done, through local resources, for the acceleration of the building of new churches, and especially for providing for a still more urgent need, the want of increased pastoral superintendence. He accordingly proposed to the Committee, that, in addition to the objects originally contemplated, its funds should be applicable to 'the provision of moderate stipends for clergymen appointed to do duty in districts where there is as yet no consecrated place of worship.' The Committee at once acceded to the proposal; and, in accordance with the enlargement of its scheme, the name of the Association was changed to that of 'THE ST. PANCRAS CHURCH EXTENSION FUND.'

"Four new districts were formed at once in consequence of this change, the clergymen appointed to them being paid by the Church Extension Fund. Each of these districts was also provided with Temporary accommodation for the celebration of public worship, until funds could be collected for permanent churches. Other districts were subsequently formed on the same plan of progressive arrangement.

"In 1849 the scope of the Fund was still further enlarged by the addition of parsonage-houses as objects for grants, the Committee being of opinion, that, by making small grants in aid of the erection of residences for the parochial clergy, local efforts for that important object would be encouraged, and their scheme of Church Extension be rendered more complete.

"In 1854 the Vicar issued an Appeal to the Parishioners for increased support to the Fund. The following quotation from

it details the progress which had been made up to that period under his energetic guidance:—

"'Seven years have now elapsed, since the St. Pancras Church Extension Fund, which seemed to be fast verging towards extinction, was revived by a special Address, circulated throughout the Parish, with the sanction of the President [Bishop Blomfield]. His Lordship's appeal to the congregation of St. Pancras Church, on the morning of Sunday, March 14, 1847, was answered by a contribution amounting to upwards of £522: and on the 1st of June following, four clergymen were appointed to districts, at moderate stipends, to be supplied from the Church Extension Fund, the Rules of which were altered at a General Meeting expressly for the purpose. Reckoning a term of seven years accordingly, from June 1, 1847, to May 30, 1854, the operations of the Fund have produced the following

RESULTS.

1. The ancient Parish Church enlarged by . . . . 600 Sittings.
2. Four Churches consecrated, affording . . . . 4,986 ditto.
3. Four Temporary Churches, „ . . . . 2,500 ditto.
4. Twenty Additional Schools . . . . . 3,000 Children.
5. Seven Provident Societies . . . . . 3,500 Depositors.
6. Twenty Additional Clergymen and Scripture Readers.
7. Two Thousand Communicants.
8. Twelve Districts, legally constituted under the Church-Building Acts.
9. One Parsonage.
10. Lending Libraries, Visiting Societies, Reading-rooms, &c.'

"It must be needless to recount minutely the annual proceedings of the Church Extension Fund. Suffice it to say, that, year by year, every opening for usefulness was taken advantage of, as far as its diminishing income would allow. Permanent churches were gradually brought to completion and consecrated, further subdivision of districts was arranged, and no local scheme was permitted to languish for want of support.

"In 1860, after thirteen years of activity and devotedness, Canon Dale resigned the Incumbency of St. Pancras. On the public announcement, in 1859, of his intention to retire, an Address was presented to him signed by thirty-nine of the Clergy of the Parish. We think that its commencement, as bearing upon the subject before us, and as containing a brief summary of what had been accomplished, may be interesting to our readers:—

"'Reverend and dear Sir,

"'As the time approaches at which you have announced your intention of resigning your present office as Vicar of St. Pancras, we, the

undersigned Incumbents and Clergymen of the Parish, desire to convey to you a joint expression of our warm personal regard and esteem, and of our sense of the great services you have rendered to the Parish by your able and unwearied labours.

"'Of these, the facts which have been accomplished during the thirteen years of your Incumbency, speak more forcibly than any words of ours. The enlargement of the old Parish Chapel; the erection of the new churches of St. Paul, Holy Trinity, St. Mark, St. Matthew; the commencement of St. Luke's; the erection of the School-church of Agar Town, and the present rapid progress of the permanent Church of St. Thomas, in that District, all by public subscription; independently of St. Anne's, Highgate Rise, and St. Mary Magdalene's, which are due to the munificence of individuals; the formation of Ecclesiastical Districts, legalized by Order of the Privy Council, in connexion with these several churches, at which now all the Offices of the Church are celebrated, and every appliance of schools and parochial organization is at work: the legal constitution of Districts to the previously existing churches of St. Stephen, Camden Town, and St. John the Evangelist, and the erection of a parsonage to the former of these; the appointment of a minister and establishment of a temporary church in the district of St. Jude, with a fair prospect of its being converted at no distant period into a permanent and consecrated church; and the assignment of Ecclesiastical Districts in connexion with St. Bartholomew's, Gray's Inn Road, and St. James's, Hampstead Road:—these are evidences sufficient of the works you have originated, the energy you have infused into every good undertaking, the zeal and encouragement you have communicated to others, and the practical success which has attended the labours over which you have presided.'"

So earnestly did Canon Dale devote himself to the great work which he had undertaken that, during his incumbency, he made it the one leading object of his life. Considering the incessant demands which he was compelled to make upon his parishioners for funds to carry on the various works in progress, he usually declined to advocate in his pulpit collections for extraneous objects, even at the risk of being charged by their promoters with lukewarmness and indifference. Bishops Blomfield and Tait warmly supported him in his efforts. And while he held the Golden Lectureship at St. Margaret's, Lothbury, he used from time to time to bring the wants of his great Parish before the members of the congregation, and received a substantial response to his urgent and eloquent appeals.

But the labour and anxiety consequent upon the peculiar circumstances of the Parish proved at length too much for him, and his retirement was scarcely a matter of choice. His friends

felt that a post, free from the mental and bodily fatigues inseparable from the Vicarage of St Pancras, afforded the best hope of his passing the evening of life in health and comfort. Accordingly he resigned St. Pancras in 1860, and accepted the Rectory of Therfield in Hertfordshire. With his resignation of the former living the call for his exertions in the cause of Church Extension ceased also; and although he afforded his successor the advantage of his counsel in completing the schemes left unfinished, almost all of which have since been accomplished, he was no longer the prominent and conspicuous agent.

It should be added that his efforts in his Parish had a more extensive influence than the Parish itself. The plan of progressive Church Extension, so ably carried out under his auspices, served as a guide to the London Diocesan Church Building Society, established by Bishop Blomfield in 1854, and has subsequently been adopted by the Bishop of London's Fund in its more extensive operations.

While Vicar of St. Pancras, Canon Dale seldom failed to attract large congregations by his pulpit eloquence, and took great pains in preparing himself for his Sunday duties. But at Therfield he found an audience so totally dissimilar that he was compelled to give up written sermons, and to address his rustic parishioners in simple, *ex tempore* discourses. He succeeded so well in attracting and maintaining their attention, that a friend from a neighbouring town once said to him, after attending the service, "Why, Mr. Dale, they seem to understand you!"

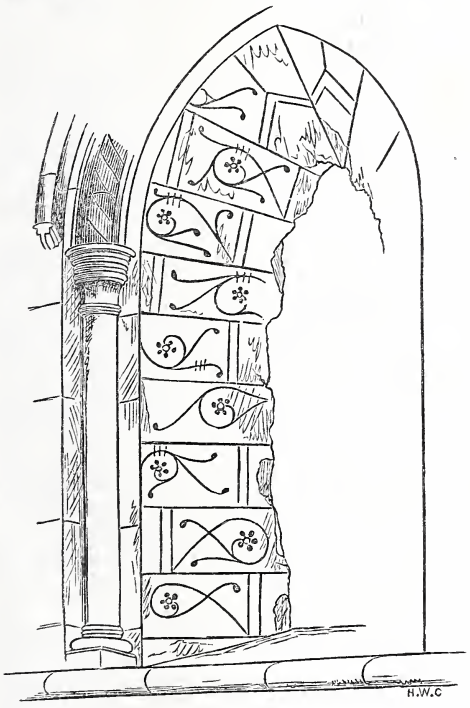
The offer to him last year of the Deanery of Ely which he declined, and again this year of that of Rochester which he accepted, has served suitably to mark the public appreciation of his great services, and—although he held his new dignity for a few weeks only, expiring somewhat suddenly on May 14, in the seventy-second year of his age—has thrown an external brightness of honour over the close of his long, active, and useful life.

Nevertheless we venture to predict, that the substantial and permanent benefits which he conferred upon the Parish of St. Pancras by the churches and their attendant institutions which arose within its limits mainly through his exertions, will prove his best and most lasting memorial.

He was buried, by his own desire, at Highgate Cemetery. From his grave can be seen the spires of the churches he was instrumental in building rising out of the smoke of the great city below, a fitting resting-place for the remains of such a man.

Wall Painting.

N the recent restoration of Great Brickhill Church, Bucks, a lancet window was found in the north chancel wall, which had been blocked up, probably, when the chancel was partly re-built in the year 1604. On opening it out, an unusual and good pattern of wall painting was found upon its splay and mouldings, which is represented in the accompanying woodcut.



The arch moulding has alternate bands of blue and red; the masonry pattern on the splay is in black lines, the foliage pattern is also in black lines, with dark red flowers and buds. The work is doubtless coeval with the architecture, i.e. of the thirteenth century.

Acoustics of Churches.

To the Editor of the CHURCH-BUILDER.

MR. EDITOR,—I have read with considerable interest a Letter by M., in the April number of the CHURCH-BUILDER, on the "Acoustics of Churches." Kindly allow me to lay some of my experiences and notions before your readers, the results of thirty years in the ministry.

One of the first things I learnt from the Clergyman who gave me a Title for Orders was the advantage to be gained by reading the Commandments from the side of the table, close to the East wall, instead of advancing near to the rail. This will make all the difference, as far as the congregation are concerned, whether they hear the clergyman, from the East end of the chancel, well or ill. I conclude that the East wall serves as a sort of sounding-board. This seems to me an argument in favour of a pulpit being placed against a wall, rather than in the middle of a church.

In reference to sounding-boards, my theory is that they were the result of the high-walled pew system. As soon as people began to sit in pews which covered them up over the tops of their heads when sitting, they naturally had greater difficulty in receiving the impressions of sounds from both pulpit and desk. Many of these pews were lined with cloth and stuff, which also tended to deaden the sound. Desks and pulpits were raised to look down into these pew sepulchres, and sounding-boards were added to thrust down the voice, if possible, into their curtained and stuffed recesses.

The clean sweeping away of these pews, and the adoption of open seats of a more reasonable height, free for the most part from any linings of cloth or stuff, has I believe rendered generally unnecessary the continuance of sounding-boards. I think it, however, quite possible that they may be still useful in choirs and naves of Cathedrals, where the roofs are of an unusual height over head.

It would be well if experiments were made on this subject in such places by the same preacher, with and without a sounding-board; and the results, as tested by the same select audience, published.

One thing, which, in my opinion, renders many churches difficult as regards hearing, is the way in which their roofs have been tampered with—what have been fine open timbered roofs have been boarded, or plastered over, and the surface is now so smooth as to be productive of echoes, by which one sentence is smothered by the reverberations of the preceding one.

If a church is to produce and preserve distinct sound, its roof must be well broken up with projecting inequalities of principals, moulded ribs, rafters, &c. The larger the obstacles the better—on the other hand, the smoother the surface of the roof the more annoying the echoes. For the same reason I should imagine that a church where the joints of the masonry are seen, whether of stone or brick, and where the mouldings of stone-work are broken up with carvings, would be more favourable to distinct sound

than a smooth plastered wall, and comparatively uncarved masses of pillars, arches, &c.

Far from wishing to make churches more resonant, I believe that they are generally far too resonant, and that the breaking up and modifying the echoing waves of sound is what is so much needed.

A good rule in consequence, and an indispensable one in very large and too resonant churches, is to read and preach more slowly than in smaller churches where the sound is more distinct. This should especially be observed in Services in the naves of our Cathedrals. I remember an Archdeacon and Canon, who told me it took him, of necessity, at least five minutes longer to deliver a Sermon in the Cathedral nave than in his own church.

But, after all, let the truth be recorded, the faults of the Readers and Preachers are more worthy of note than the faults of the buildings in which they officiate. It is the old story of the bad workman finding fault with his tools, whereas they would serve their purpose well if properly and skilfully handled.

The clerical utterance is generally too guttural, too unnaturally bass, and such sounds are always badly heard.

At the Handel Festivals in the Crystal Palace the high-pitched voices, soprano and tenor, are well heard; the contralto and bass are much less distinct.

We parsons require a higher pitched, and more natural utterance, less monotonous, and with greater variety both of pace and expression. In fact, every parson, who has not yet learnt, needs to learn the first principles of the use of the human voice.

Were this done, and what could be more reasonable, the whole rising generation of parsons would be improved at least twenty-five per cent. in their public ministrations—many would be improved fifty per cent.—while their hearers would be saved much torture and discomfort. We hear a great deal from time to time against our sermons. I believe the chief fault is in their delivery. The best sermon that was ever written, which should have moved and electrified a congregation, may be so murdered by bad delivery as to be a grievous annoyance and trial to the hearers.

As a general rule there is scarcely one untaught parson who could not be convicted of two or three almost unpardonable blunders in the use of his voice, which a few simple hints at the beginning of his career would have guarded him against. I had been many years in Orders before I received some instruction in the rudiments of elocution, and I was amazed to find into how many absurd and unnatural faults I had fallen in my ignorance. Wherever I go I meet with Clergymen blundering on amid precisely the same faults. Is it not time, I would ask, for our Bishops to apply the simple remedy of demanding a knowledge of the rudiments of elocution from those who are to minister in public with their voices to their lay brethren?

Let me enumerate some of the most prevalent errors. Dull, stilted, unnatural, guttural monotony. Bad method of taking breath, leading to failure of air in the lungs, and extinction of sound, by which the ends of

sentences are too often lost. Want of variety in tone and pace is another very common fault; listen to an earnest speaker in ordinary conversation, and you will find great variety of tone, and great difference of pace, and great variety of expression.

Harsh, over-muscular, low utterance is one of the greatest and commonest mistakes in a large church, rousing the echoes, the enemies that kill the voice's distinctness. In such places a higher, smoother, more polished, and less muscular utterance is required. There are very few places of worship where a Clergyman should not be well heard; the fault is generally in the voice, more than in the building. I think if the air in the church is very damp it increases the reader's and preacher's difficulties. I had almost omitted to mention the position of the reader and preacher. Stooping over book or sermon and contracting the larynx, is a deadly yet too common blunder. I strongly advise the Clergy whose sight is failing to use a sliding rest for their sermons in the pulpit, and to stand as upright as if they were addressing a number of people in a field. In the desk, if the height is not favourable to the reader holding himself upright, I have found it a very good plan to read from a Prayer Book or Church Service held in the hand. Trusting that I have thrown a little light on a difficult subject, hoping that some of your readers may profit—and desiring to attract the attention of the Bench of Bishops,

Believe me obediently yours,

PRESBYTER.

To the Editor of the CHURCH-BUILDER.

SIR,—In reply to your most useful inquiries on the subject of acoustics, although I am neither practically acquainted with the subject, nor professional, I venture to say a few words.

First, I believe our great and true teacher for all principles and appliances is *Nature*, and would therefore consult her works which bear upon the point. Go in the first place, to the *architectural*, if I may use the expression, construction of the ear. In it we shall meet no right angles, but a series of smooth semicircular vaultings, indicating that a smooth-surfaced hollow dome is the proper structure to transmit the vibrations of the sound of the voice. Any one who would take up the subject of your useful inquiry with a serious view of coming to a practical conclusion, should study minutely those places (especially churches) notorious for excellence in this respect. The Sistine Chapel at Rome, for instance, is notorious for its peculiarity in assisting, in a way unequalled elsewhere, the effect produced by the performance of the "Miserere." The Greek churches are usually domed, and remarkable for the effects of their vocal services. As no instrumental music is introduced, every assistance would evidently be given to the human voice, which alone is considered in the Eastern Church worthy of celebrating the praise of God. The new Greek Church at Paris is an instance of structural success. The voice there assumes a quality of unusual power and penetration. The vaulted apse would therefore seem the proper termination for our chancels and our chapels, coming to what you say of a semicircular church.

I am always surprised that the sounding-board above the pulpit should have been abolished, for I do not see in it any thing unsightly, especially if kept within small proportions. It is of very common occurrence abroad, where the pulpit frequently stands in the centre of the nave. The sounding-board, or "abat-voix," acts favourably in concentrating the sound, and performs very much what deaf people do when they enclose their ear in the hollow of their hand.

Not to be tedious, I will end by stating that it appears to me that a speaker under a smooth dome, or with a sounding-board above his head, would have a better chance of being heard than if surrounded by a labyrinth of architectural excrescences in a Gothic interior, or in the perfectly opposite circumstances of speaking in the open air, where the winds waft about the voice without any control.

GUNNERSBURY, W., I remain ever yours truly,
April 4, 1870. THOMAS BODDINGTON.

To the Editor of the CHURCH-BUILDER.

SIR,—Your correspondent "M." inquires, "Are there any artificial means of increasing the resonant power of a building?" I have often heard one example quoted of a large church being accidentally changed from a church in which it was impossible to "hear" over the greater portion of its area, into one most easy of filling with the human voice.

The church is St. Mary Magdalene, Taunton, a large church with *double* aisles: some years ago a heating apparatus was introduced, and the floor to a great extent hollowed out all over the church, and left hollow. I never heard whether the congregation gained in heat, but ever since they have had opportunity, which they had not heretofore, of yielding obedience to the precept, "He that hath ears to hear, let him hear."

Yours faithfully,
A. B. W.

P.S.—The above plan resembles somewhat the "discovery" mentioned by "M." of "a row of large empty urns" *under the seats* of some Roman Theatre. It proves that the space underneath was left hollow.

Altars and Altar Coverings.

To the Editor of the CHURCH-BUILDER.

MR. EDITOR.—If some remarks on the furniture necessary to fit the fabric of the Church for Divine Worship are not beyond the scope of the CHURCH-BUILDER, will you allow me to say a few words on altars and altar coverings?

The modern fashion, which is becoming more and more general, is to cover the altar all round with a cloth which is made to fit in straight lines, and to come down to the ground. The altar itself is intended never to be seen. If we have the curiosity to raise the cover in order to inspect it, we usually find that it is a plain wooden frame made to display the altar covering.

I ask for a patient hearing for some criticisms of this growing fashion. Its authors seem to me to have gone to a late period for their patterns for altar coverings, as they have also for their ministerial vestments—a period of decadence in Gothic art. The earlier forms of ministerial vestments are much more flowing and graceful than the scanty fifteenth century forms; and the earlier forms of altar coverings are at least worth consideration before we abandon ourselves to the growing fashion. In many illuminations in the fourteenth century and earlier MSS. the altar covering falls only about half way to the ground, leaving the lower half of a handsome altar visible.

Let us compare the two fashions. In one the altar is not seen; I submit that it is an advantage in many ways to allow it to be seen. The altar is rather a plain frame for stretching an altar covering, than an altar; which seems to me hardly reverent. The altar covering commonly consists of two parts, the upper part covers the top of the altar and falls down some six or nine inches over the front and sides. The lower part of the framework is hidden by a plain "petticoat," to which is applied an embroidered "frontal," of different colours for different seasons. To the upper covering I have no objection to make, and I grant that the contrasts in colour between a red super-frontal and a green or white frontal is effective. But the lower covering with its frontal savours of sham; why is not the whole covering of the same material, why is it not embroidered at the ends as well as the front? I may note by the way that in modern frontals a cross is the most usual ornament, I do not remember to have seen the symbol used in this position in one out of scores of ancient examples represented in illuminations of all dates which I have examined.

I submit that this frame-work of wood covered with cloth is only a cheap and shabby substitute for a handsome altar; it is thus we treat our toilet tables and ottomans, making them pretty at small cost, but our drawing-room tables are of costly wood, carved, inlaid, or otherwise handsomely ornamented. I further submit that a framework of wood covered with cloth is a very unsatisfactory mode of realizing the idea of a Lord's Table or Altar.

I propose as a better fashion that the altar itself should be a substantial and handsome structure, and that the coverings should leave the altar itself sufficiently visible. Some will prefer to have the altar in the form of a slab supported on legs; a deep rail connecting the feet of the table, ornamented with carving, would give solidity and enrichment. Others will prefer that the back, front, and sides should be filled in with panels, carved, inlaid, painted or otherwise ornamented. In either case the covering may be like the upper covering above described, only perhaps a little deeper at the sides; and it may be of different colours for the different seasons if desired. Some of our High Church friends are as prejudiced in favour of their "Catholic" fashions of ten years standing as our Low Church friends in favour of their "Protestant" fashions of one hundred years old; we beg them both to try to put aside their prejudices and to judge on its merits this proposal which has the authority of the best period of Gothic art.

Faithfully yours,

A.

Reviews.

A Dictionary of Doctrinal and Historical Theology. Edited by the Rev. JOHN HENRY BLUNT, M.A., F.S.A. Rivingtons, London, Oxford, and Cambridge.

A Clergyman who is so happy as to possess a very complete theological library and abundant leisure for study may be independent of compendiums, though he could hardly fail to find convenient the able sketch which he would find in the book before us of any subject which he proposed to study, and its references would help to direct his researches. But to the majority of the clergy, who have only a limited stock of books and only scanty leisure, this work will be invaluable, for it contains the matter of a complete library ready culled and arranged and digested under heads which seem, as we turn over the pages, to embrace all the chief subjects of the branches of Theology with which it professes to deal. Many laymen, also, will be glad to know where to find a reliable statement of the historical facts, and an orthodox exposition of doctrine, on the many subjects which are brought under notice by the religious controversies of the time.

The name of the Editor of this work is a guarantee for its learning, soundness, and ability. We have tested it by reading some of its more important articles, and without being supposed to endorse every word which it contains, we desire strongly to recommend it.

Contributions to the Literature of the Fine Arts. By SIR CHAS. L. EASTLAKE. *With a Memoir compiled by* LADY EASTLAKE. London, J. Murray, Albemarle-street.

Lady Eastlake is already favourably known as an authoress, and the present work will fully maintain her reputation. It is a difficult thing for a wife to write a memoir of her husband, but the task has been accomplished in this instance with great good taste and literary ability. And it was a life which deserved to be written, and which our readers will be glad to have read. It is not merely the life of an artist, interesting only to artists. Sir Charles Eastlake was not a mere artist, though he attained high fame, first as a landscape painter, and latterly as an historical painter of great delicacy and refinement of feeling and style. Besides a large æsthetic faculty, he had an intellect of a high order, and by its industrious cultivation he made himself a great authority on the history and criticism of painting, and a philosophical writer on the principles of art. To all this he added the qualities of a high-minded gentleman. All these qualities combined pointed him out for the office of Secretary to the Fine Arts Commission, and subsequently for that of President of the Royal Academy—offices in which he developed considerable business ability, and exercised great authority and influence in promoting the national progress which has taken place in our generation in the appreciation and practice of art. It is a life which young men should be induced to read, for it sets before them a pure and noble example. The remainder of the volume consists of a second series of Sir Charles's occasional essays, full of matter on the philosophy of art, interesting to every one of cultivated taste.

Grants

In aid of Church Building, &c., made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At a Meeting held at the Society's House, 7, Whitehall, S.W., on the 18th April, 16th May, and 20th June, 1870, Grants of Money amounting to £2,880 were made in behalf of the following objects:—

Building new Churches at Armley Hall, or Holy Trinity, Leeds; Battersea, St. Philip; Beeston Hill, or St. Luke's, Leeds; Brookfield, Parish of St. Anne's, Highgate; Chute Forest, near Andover; Clapton, Christ Church; Everton, St. Helen's, Liverpool; Great Strickland, Parish of Thrimby, near Penrith; Hackney, All Saints; Hammersmith, St. Matthew; High Hurst Wood, Parish of Buxted, near Uckfield; Newington, All Souls (Grosvenor Park, Camberwell); North Woolwich, Parish of St. Mark's, Victoria Docks; and Ripley Ville, or St. Bartholomew, Bradford.

Rebuilding the Churches at Bushey, near Watford; Denbigh, St. Hilary; Llanfihangel, Abergwessin, near Knighton, Radnor; and Llangwyfan, near Bangor.

Enlarging or otherwise increasing the Accommodation in the Churches at Abingdon, Parish Church; Bamber Bridge, Blackburn; Barnard Castle, Durham; Barnsley, Yorkshire; Blechingdon, Oxford; Bowers Gifford, Chelmsford; Briton Ferry, Glamorgan; Byfield, Daventry; Canterbury, Holy Cross; Chelsham, Croydon; Colchester, St. James; Croydon, St. Andrew; Edgcott, Aylesbury; Harescombe, Stroud; Kenderchurch, Hereford; Kirby-under-Dale, York; Knowle Hill, Twyford; Llanfihangel Croydden, Aberystwith; Llantrisant, Pontypridd; Littlebury, Saffron-Walden; Lyonshall, Kington, Hereford; Meon Stoke, Bishop's Waltham; Middle Littleton, Evesham; Norwich, St. Michael-at-Thorne; St. Dominick, Cornwall; St. Florence, Tenby; Swingfield, Canterbury; Thetford, St. Peter; Wells, St. Cuthbert; and Woolley, Wakefield.

Additional Grants were made towards Building the Church at Traveller's Rest, Barnstaple; Restoring the Churches at Llanfihangel, Talyllyn, Brecon; and Rainham, Sittingbourne.

Grants of money were also made from the School-Church and Mission-House Fund towards Building School-Churches, or Mission-Houses, at Croydon, Christ Church; Dalton, Ormskirk; Froncysyllte, Llangollen; High Town, Luton; High Wich, Sawbridgeworth; Hoxton, St. Peter; Haslington, Crewe, Cheshire; Marylebone Road, London; Meopham, Gravesend; Nottingham, St. Saviour; Poplar, St. Paul, Isle of Dogs; Stockwell Gate, Mansfield; St. James's, Tonbridge Wells; and Whittington Moor, Chesterfield.

The Society likewise accepted the Trust of sums of money as Repair Funds for the New Churches at Hastings, St. Andrew; Halse Town, St. Ives, Cornwall; Shortlands, Kent; Streatham, St. Peter; Trowbridge, St. Thomas; and Wembley, Harrow-on-the-Hill.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

*** The letter *O* denotes Offertory; *S*, Sermon; *M*, Meeting; *A*, Association.

Diocese of Canterbury.

(*No remittance.*)

York.

May	13	Middlesborough	*O*	£4	0 10
	20	Riccall	*S*	0	15 0

London.

Mar.	22	Haggerston, St. Augustine	*S*	1	0 3
April	28	Pimlico, St. Barnabas, Portion of Lenten Alms		7	17 6
May	23	St. Paul's Cathedral	*S*	44	13 2

Durham.

Mar.	12	Tweedmouth	*O*	0	10 0
	23	Frosterley	*S*	1	5 2

Winchester.

Mar.	8	Amport, in lieu of	*S*	1	0 0
May	3	Eastleigh	*O*	2	2 0
	12	Sopley	*S*	2	3 0
	31	Chobham	*S*	4	5 2

Bangor.

April	7	Bangor	*S*	14	16 2

Bath and Wells.

Mar.	23	Martock	*S*	4	9 2
	25	Bath & Wells Diocesan		102	14 0
	25	Bath and Wells	*A*	7	2 4

Carlisle.

Mar.	29	Farlam	*S*	1	9 7

Chester.

Mar.	22	Bebington	*A*	28	9 7
	24	Everton, St. Saviour's	*S*	3	7 1
May	2	Parr	*S*	2	0 0

Chichester.

Mar.	29	Hayward's Heath, St. Wilfrid's		6	0 0

Ely.

Mar.	30	Cambridge	*A*	80	0 0
May	21	Caldecote	*S*	2	10 0

Exeter.

April	8	Paignton	*S*	3	11 5

Gloucester and Bristol.

Mar.	24	Bristol	*A*	5	5 0

Hereford.

Mar.	30	Hereford	*A*	24	4 6
April	21	Pipe and Lyde	*O*	1	10 0

Lichfield.

April	7	Prees	*O*	£1	1 0
	22	Eaton Constantine	*S*	2	5 6
May	20	Edgmond	*O*	3	0 0
	31	Lilleshall, St. George	*O*	3	0 2

Lincoln.

April	19	Orston	*O*	4	9 2
	19	Thoroton	*S*	1	1 3
May	3	Nottingham, St. Saviour's	*O*	5	6 1

Llandaff.

Mar.	5	Raglan	*O*	2	0 0

Manchester.

(*No remittance.*)

Norwich.

April	19	Norwich Diocesan	*A*	32	17 4

Oxford.

Mar.	15	Brightwell	*S*	1	5 0
April	1	Stoke Lyne	*S*	2	10 4
	6	Harwell	*S*	1	3 7
	26	Upper Heyford	*S*	1	7 9
	30	Old Windsor	*O*	2	1 9

Peterborough.

Mar.	1	Hannington	S	2	10 6
	17	Staverton	*S*	2	2 11
	28	Arnesby	*S*	1	5 0
May	2	Cole Orton	*O*	2	0 0
	31	Markfield	*S*	3	12 8

Ripon.

April	5	Windhill	*S*	2	6 0
May	31	Cleckheaton, St. John's	*S*	2	0 0

Rochester.

May	25	Sydenham	*A*	18	0 0

Salisbury.

May	17	Piddlehinton	*S*	0	17 6

St. Asaph.

(*No remittance.*)

St. David's.

Mar.	24	Llanmadoc	*S*	1	0 0
April	7	Crickhowell	*A*	4	1 0
May	16	Llysyfran	*S*	0	10 0

Worcester.

April	12	Solihull, Church Fund		9	10 10
	27	Snittterfield	*A*	1	2 0
May	31	Shirley	*O*	8	16 3

Sodor and Man.

(*No remittance.*)

Incorporated Society

FOR PROMOTING THE

ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS

In England and Wales.

Established in the year 1818, and Incorporated by Act 9th Geo. IV. cap. 42, intituled "An Act to abolish Church Briefs, and to provide for the better "Collection and Application of Voluntary Contributions, for the purpose "of Enlarging and Building Churches and Chapels." Dated 15 July, 1828.

Patron,

HER MAJESTY THE QUEEN.

President,

HIS GRACE THE ARCHBISHOP OF CANTERBURY.

Vice-Presidents,

HIS GRACE THE ARCHBISHOP OF YORK.
THE BISHOPS OF ENGLAND AND WALES, &c. &c.

Treasurer:—HENRY HOARE, ESQ.

Secretary:—REV. GEORGE AINSLIE, M.A.

Chief Clerk:—MR. H. DUNNING.

Bankers:—MESSRS. DRUMMONDS, Charing Cross.
MESSRS. HOARE, Fleet Street.
BANK OF ENGLAND.

Number of Places assisted by the Society to 20th June, 1870	5,667
New Churches erected	1,546
Old Churches rebuilt or enlarged	4,121
Number of Additional Seats obtained	1,471,793
Number of Free Seats	1,138,833
Amount contributed by the Society	£772,888
Which has called forth a further expenditure on the part of the public of not less than	£6,909,352
Number of *Mission Churches* aided	81
Amount contributed	£2,544
Number of *Repair Funds* deposited with the Society	233
Amount invested	£53,871

Donations or Annual Subscriptions of *any amount*, either for the GENERAL FUND, or for the MISSION-CHURCH FUND, will be gratefully received, and may be paid either direct to the Office in London, Rev. George Ainslie, 7, Whitehall, S.W., to one of the Society's Bankers, or through the local Hon. Secretaries.

The Church-Builder.

No. XXXVI.

The Cheddington Reredos.

MESSRS. Powell and Sons, the eminent glass painters, have placed in the South Kensington Museum, for temporary exhibition, a reredos, which they have executed for Cheddington Church, Bucks, which is well worth attention as a new style of work, and for the artistic merit of the work. The reredos will probably fill up the east wall of the church, beneath the east window; it is divided into three panels by vertical bands of ornament. The two side panels are occupied with a diaper pattern of scroll foliage, surrounded by an ornamental border; the field of these panels is formed of tiles of a peculiar kind—like rough, unglazed porcelain ware—the pattern being, of course, burnt in, so that it is imperishable. In the centre of each panel is a cruciform pattern, bearing a monogram —on the one side "I H C," on the other "X P C." The borders of the panels and the central patterns are of mosaic, partly of tesseræ of the same ware as the tiles, partly of coloured glass. The colours are low in tone, and, together with the grey ground, are kept flat; so that the effect is very simple and quiet. The centre panel is divided, horizontally, into two; the lower and larger compartment is behind the altar, and is simply filled in with plain grey tiles; the upper compartment, which will come over the altar, is occupied by a painting of the Institution of the Holy Communion, under which is an inscription: "In memory of mercies received at Cheddington by Lionel Dawson Damer, Rector, 1862—70." The subject is treated after a conventional mediæval fashion: a table of three sides of

a square, with our Lord in the centre, St. John on His left, laying his hand ungracefully on our Lord's bosom, the rest of the Eleven on His right and left, Judas sitting alone on a stool on the nearer side of the table. The speciality is the material and mode in which the subject is produced; it is formed of tile of the ware already described, put together in irregular-shaped pieces, after the mode of treating stained glass. The heads are well drawn, and finished almost with the care of miniature painting: the tone of colour, though higher than in the more ornamental accessories, is still subdued. It is, we venture to think, a great advance as a work of art on much of the painting on windows and walls which has been put into our churches. A flat-painted reredos is a relief after the reredoses of sculptured tabernacle-work to which we are so much accustomed; it will have this great advantage over an ordinary painted reredos, that a sponge and cold water will remove dirt and dust from it, and restore it to its original freshness. We must assume that the rest of the decorations will be in keeping with the reredos, and will be sufficiently subdued in tone to leave it its due artistic and ritual prominence. We know nothing of the important question of the cost of the new style of work; but the artists will, no doubt, gladly answer any inquiries.

The Churches of Jersey.

RESTORATION OF ST. OUEN'S.

THE old parish churches of Jersey have a strongly marked style of their own. Its chief characteristics are a double body, with massive walls, divided by an arcade of the plainest possible pointed arches carried on unornamented square piers of walling, often without base or cap, each body roofed in by a plain, pointed barrel vaulting which is built up to a gable, so that the tiles are laid directly on the masonry; the windows are plain lancets; the whole interior is roughly and unevenly plastered. There is usually a tower with a square stone spire, with a considerable entasis, which is not unpicturesque. There are no architectural details to enable us to determine the date

with any certainty; in England we should think it 13th century work: the dates of consecration of some of the churches are of the latter half of the 12th century.

The bulk of the church work in the Islands is of this date; but there was a subsequent period of church building activity late in the 15th century, which has left larger or smaller traces in most of the churches, in flamboyant traceries and late perpendicular mouldings. Nothing of ancient interest is left within the churches. They were very thoroughly cleared out by the Puritans, and until quite recently were in the most lamentable condition of squalor. There was not a communion table in the Island, and when the Holy Communion was celebrated, it was, we are told, upon boards placed on trestles in the alley under the reading-desk. There was only one ancient font, and that was kept in the porch of St. Brelade's, apparently as an antiquarian curiosity.

The Church restoration movement has, however, for some little time past been making itself felt in this remote corner, chiefly in the new churches in the town of St. Heliers; but, at length, we have one of the old parish churches, that of St. Ouen, restored. It was re-opened on the 5th ult., and happily in a way which will afford a good example to all the other parishes.

St. Ouen's differed somewhat from the normal plan of a double body, inasmuch as it had a nave and chancel, and aisles on each side, making a triple body under three gabled roofs; the great bulk of the church was of the character of that earlier style of building which we have described (though a writer, under the initials H. B. P., in the "Builder" says, on the evidence of "flamboyant mouldings," that the aisles with the arcades which separate them from the nave and chancel are of Perpendicular date); on the south side of the church there were windows with traces of flamboyant traceries of the second period. It had a central tower with the usual pyramidal spire. Externally, the church, with its three gables and central tower and spire, was of more than respectable appearance. Internally, however, it was in a wretched state, part of the south aisle had been walled off as an armoury to receive the cannon and the militia accoutrements which each parish possesses; the interior was pewed up to the

east end of the church, the chancel pews facing west; in fact, there was no ritual chancel; the movable holy table being placed when used in the middle of the church; and there were galleries besides. Only one feature of interest remained, viz. a curious stair by which the upper story of the central tower was accessible—rather a bridge than a stair—thrown over the north-west chancel arch, so that the first part was ascended by a few steps in front of the pier, and the rest by a sloping way over the arch; the whole way protected by a low parapet wall, but otherwise open to the church. Besides these are a few ancient gravestones, with crosses formed of single incised lines, of a type peculiar to the Channel Islands.

The restoration is very complete. The interior has been cleared out, the chancel lengthened, and a new south porch built, and the mutilated stonework every where restored; painted glass put into the windows by good artists, the floors laid with tiles, the area benched, with ritual propriety of arrangement; new pulpit, lectern, and font put in, and new organ. The curious tower stair has been preserved and restored. The result is a fine and effective interior, very creditable to the Rector, the Rev. G. Clement, who has thus set an example which it is to be hoped will be speedily followed in the other churches of the Islands. The recent visit of the Bishop of Winchester, during which he re-opened this Church, has, we are told, given a considerable impulse to the spirit of Church revival which has lately been manifesting the extension of its influence to this remote and abnormal, but most interesting, corner of the Church of England.

Bexley Heath Church.

WE have all long been wishing for the evolution of a characteristic nineteenth century style of Gothic: there are some indications which make us begin to think that it may possibly be gradually working its way out. When we call to mind some of Mr. Butterfield's churches, such as St. Alban's, Holborn, and St. John's, Hammersmith; and Mr. Brooks's churches, St. Chad's and St. Columba's, Haggerstone, St. ——,

Proposed New Church, Bexley Heath, Kent.

WILLIAM KNIGHT, ARCHT NOTTINGHAM.

Chiselhurst, and St. Michael, Plaistow, and then see occasional churches, here and there, by rising young men—we recognize that they all present certain general characteristics of style. It is probable that no one of those architects has been directly influenced by the other, and that they have not all been influenced by some earlier original. Similar needs to supply, similar materials to work with, for they are mostly town churches of brick—so the endeavour to secure similar effects of loftiness of proportion, breadth of treatment, &c.,—these are the circumstances which probably have led to the general similarity of style. But does the similarity arise from its being simple, and destitute of character? There is a great deal of individuality in the work of the different men, though sometimes a strong family likeness have the churches which own the same parentage. It really looks as if for town brick churches at least, our architects were working out a definite style.

The church which Mr. William Knight has designed for Bexley Heath, of which we give an illustration on the opposite plate, is one of those designs by younger men which fall within this style. The plan of the church is easily seen: a cruciform church, with nave, aisles, and apsidal chancel, 149 feet from end to end, and 68 feet in width, with a central tower spire of good height, with originality and power in its conception. It is calculated to hold 900 adults, and to cost, including all expenses, about 7,500*l.*

Indications of Date.

A SERIES of papers is appearing in the *Architect*, by Mr. Alfred W. Morant, F.S.A., F.G.S., under this title, from which we extract the following brief notes of the dates and characteristics of the various styles of Gothic Architecture.

The architecture of the Middle Ages from the eleventh to the sixteenth century is usually divided into certain periods or styles, for the convenience of classification, and to assist the memory. These styles are by no means arbitrary; they are strictly historical periods during which certain characters pre-

vailed, succeeding each other in a regular, natural, and well-ascertained order. The change from one style to another was not immediate: it generally took about a quarter of a century to effect the transition; and the last quarter of each of the five centuries, from the eleventh to the fifteenth, was such a period of change or transition. Buildings of the last ten years of a century often belong in style rather to that which follows.

1. To the eleventh century belongs the greater part of the buildings supposed to be Saxon. In the last quarter of the century the Norman Style was introduced.

2. In the twelfth century the buildings belong chiefly to the Norman Style. In the last quarter the transition from the Romanesque or Norman to the Early English or first Gothic Style took place.

3. In the thirteenth century the buildings belong to the style which is usually called Early English. The last quarter is the period of transition to the Decorated Style.

4. In the fourteenth century the general character is Decorated; the last quarter is the period of transition from the Decorated to the Perpendicular Style.

5. In the fifteenth century the Perpendicular Style prevailed, and this continued during the first quarter of the sixteenth century, though not without symptoms of a change even before the close of the fifteenth.

6. In the sixteenth century the Roman Style was revived, and the period was called the Renaissance. In Italy it was called "Cinque Cento," from the Italian mode of reckoning. "Cinque Cento" in Italian signifies what we call the sixteenth century. In England this style assumed a character of its own, and is usually called the Elizabethan Style. [PARKER.]

ANGLO-SAXON.—Rude work and rough material, walls mostly of rubble or ragstone, with ashlar at the angles in long and short courses alternately; openings with round or triangular heads sometimes divided by a rude baluster. Piers plain, square, and massive. Windows splayed externally and internally. Rude square blocks of stone in place of capitals and bases. Mouldings generally semi-cylindrical and coarsely chiselled. Corners of buildings square without buttresses.

NORMAN.—Arches semicircular, occasionally stilted, at first

plain, afterwards enriched with chevron and other mouldings. Piers low and massive, cylindrical, square, polygonal or composed of clustered shafts, often ornamented with spiral bands and mouldings. Windows generally narrow and splayed internally only, sometimes double and divided by a shaft. Walls sometimes a series of arcades, a few pierced as windows, the rest left blank. Doorways deeply recessed and richly ornamented with bands of mouldings. Doors often square-headed, the head of the opening filled with carvings. Capitals convex in outline, often grotesquely sculptured with devices of animals and leaves. Abacus square, lower edge moulded. Bases much resembling the classic orders, the mouldings at first imperfectly formed. Pedestals of piers square. Buttresses plain, with broad faces and small projection. Parapets plain with projecting corbel tables under. Plain mouldings consist of champfers, round or pointed rolls at edges, divided from plain face by mere notches. Enriched mouldings—the chevron, or zigzag; the billet, square or round, the cable, the lozenge, the chain, nail heads, and others. Niches with figures over doorways. Fonts —circular, square, or polygonal, generally rudely and intricately carved, with massive bases or supported on pillars. Roofs of high pitch, and open to the frame timbers, chiefly king-post trusses. Towers square and massive, those of late date richly adorned with arcades. Towards the close of the style, during the reign of Henry II., details often of transitional character. Pointed arch with Norman pier, arcades of intersecting semicircular arches. Norman abacus blended with Early English foliage in capitals.

Early English.—Arches pointed, generally lancet, often richly moulded. Triforium arches and arcades open, with trefoiled heads. Piers slender, composed of a central circular shaft, surrounded by several smaller ones almost or quite detached, generally with horizontal bands. In small buildings the plain multangular and circular pier is used. Capitals concave in outline, moulded or carved with representations of conventional foliage, delicately executed, and arranged vertically. The abacus always undercut. Detached shafts often of Purbeck marble. Base, a deep hollow between two rounds. Windows at first long, narrow, and deeply splayed internally; the glass being

within a few inches of the face of the wall: later in the style, less acute, divided by mullions, enriched with foliated circles in the head, often of three or more lights, the centre light being carried highest. Doorways often deeply recessed, and enriched with slender shafts and elaborate mouldings. Shafts detached. Buttress projection about equal to breadth, with but one set off, or without any. Buttresses at angles always in pairs Fonts of various shapes, often ornamented with foliage in high relief or the tooth ornament, the stem surrounded by detached shafts. Mouldings bold and deeply undercut, consisting chiefly of pointed and filletted bowtells or rounds separated by deep hollows. Great depth of moulded surfaces generally arranged in rectangular planes. Hollows of irregular curves, and sometimes filled with the tooth ornament or foliage. Roofs of high pitch, collar-beamed, timbers plain and open. Early in the style, finials plain bunches of leaves; towards the close, beautifully carved finials and crockets were introduced. Carved foliage of conventional character. Flat surfaces often richly diapered. Spires broached.

Decorated.—Arches mostly enclosing an equilateral triangle, the mouldings often continued down the pier. Windows large, and divided into two or more lights by mullions; tracery in the head at first composed of geometrical forms, later of flowing character. Clerestory windows generally small. Diamond-shaped piers with shafts engaged. Capitals with scroll moulding on under side of abacus, with elegant foliage arranged horizontally. Bases generally formed of quarter round and scroll moulding. Doors frequently without shafts, the arch moulding running down the jambs. Rich doorways and windows often surrounded with triangular or ogee-shaped canopies.

Buttresses worked in stages, variously ornamented with moulded slopes, triangular heads, with panels and niches. Corner buttresses often placed diagonally. Parapets pierced with quatrefoils and flowing tracery. Niches panelled and with projecting canopies. Steeples lofty and well-proportionate. Roofs of moderate pitch, open to the framing. Fonts mostly octagonal, with quatrefoils and tracery on sides. Mouldings bold and finely proportioned, generally in groups, the groups separated from each other by hollows, composed of segments of

circles. Deep hollows, principally confined to inner angles. Mouldings varying in size and kind, on champfer and rectangular planes, often ornamented with ball flower. Foliage, chiefly of ivy, oak, and vine leaves; natural. Rich crockets, finials, and pinnacles.

Perpendicular.—Arches at first enclosing an equilateral triangle, afterwards obtusely pointed. Piers generally oblong; longitudinal direction, north and south. Mouldings continued from base through arch; capitals with mouldings, large, angular, and few, with abacus and bell imperfectly defined. Foliage of conventional character, shallow and square in outline. Bases with bead, reversed ogee and hollow, polygonal. Windows, when lofty, divided into stories by transoms; the mullions often continued perpendicularly into the head. Canopies of ogee character richly crocketted. Doors generally with square label over arch, the spandrels filled with ornament. Buttresses with bold projection often ending with pinnacles. Flying buttresses pierced with tracery. Walls profusely ornamented with panelling. Parapets embattled and panelled. Open timber roofs of moderate pitch, of elaborate construction, often with hammer beams, richly ornamented with moulded timbers, carved figures of angels, and with pierced tracery in spandrels. Roofs sometimes of very flat pitch. Lofty clerestories. Fonts raised on steps, octagonal in shape, with sculptured panels of tracery and figures. Elaborate font covers. Mouldings large and coarse, with wide and shallow hollows and hard wiry edges, meagre in appearance, and wanting in minute and delicate detail; generally arranged in champfer planes. Early in the style the mouldings partake of Decorated character.

Tudor.—Depressed four-centred arch prevails. Transoms of windows battlemented. Tudor flower, rose, port-cullis, and fleur-de-lis common. Rectangular and pierced panelling, often rows of quatrefoils with shields, &c., in centre. Vaulting adorned with fan tracery and pendants elaborately carved. Crockets and pinnacles much projected. Roofs of low pitch.

Debased or Renaissance.—This style is distinguished by general heaviness and inelegance of form and detail, doorways with pointed arches, heads very depressed; also plain round-headed doorways with key-stones, after the Roman style;

square-headed windows with plain, vertical mullions, heads of lights either round, obtusely arched, or rectangular; generally without any foliations. The woodwork remaining of this style is very common, and may be known by the shallow and flatly-carved panelling with round arches, arabesque scroll work, abounding with monstrous combinations of human, animal, and vegetable forms; the Acanthus leaf is frequently represented, and other nondescript ornament peculiar to the style. The details generally present a mixture of Gothic and Italian. The orders inaccurately and rudely profiled. Columns generally on pedestals, often banded together at intervals of their height. Entablatures much broken up. In the earlier period of this style half-timbered buildings were much in vogue, ornamented with carvings, pendants, barge boards, diapers and ornamental plaster-work.

Do we Fully use our Churches?

To the Editor of the CHURCH-BUILDER.

MR. EDITOR,—In a Paper in the CHURCH-BUILDER, for April last, you said that in many places there are already as many Churches as are, for the present, at least, needed; and that what we now want is a number of Mission-rooms, into which to gather the people, who at present do not and will not go to church, to educate them up to the point of being willing to take their place, and able to take their part, in the worship of the great congregation.

Will you allow me to submit to the consideration of yourself and your readers whether some of these mission-rooms cannot be spared by making a freer use of the church? Mission-rooms do not cost so much as churches, but they do cost enough to make it very difficult in many parishes to obtain even one of them. If we could do the work with the existing church it would enable some of us to begin the work at once, where otherwise it cannot be begun for want of money to provide a mission-room.

There seems to be a prevalent feeling against using the church for any thing but the usual offices of Divine worship, and a general opinion that it is not legal to use them for any thing else, however much we might wish it. I shall perhaps do well to deal with the latter subject first; for if we *cannot* use our churches in other ways, it would be needless to consider what other ways there are in which we *might* advantageously make other use of them.

I believe that I am right in reporting that some of the Bishops have recently declared that, provided the legal services are said in church, there

is no law to prevent other services also being used in them, with the consent of the Ecclesiastical authorities. So that we can make a freer use of them if we will.

The feeling against using churches, except for the usual services of the great congregation, I think would be modified by a little consideration. It cannot plead antiquity in its favour. The modern idea of the church seems to be that it is the "House of Prayer," and that every thing but prayer and preaching would be a desecration of it; the old idea was that it is the "House of God," and that all business relating to God, all acts of piety and charity, provided they be reverently transacted, may be transacted there without irreverence. For example, in early times when the Bishop sat with the sheriff to administer justice, between one Christian man and another, and the lawyers were reckoned among the clerics, and the appeal to a court of law was held to be according to the apostolic injunction (1 Cor. vi.), the court of justice was often held in the church. Even now Bishops and Archdeacons hold their visitations in church, and all the business of a visitation—the inspection of letters of Orders, the receipt of returns relating to the temporal and spiritual interests of the parishes, the payment of moneys—is transacted in church. Ecclesiastical courts are sometimes held in church, and there the Ecclesiastical officials hear counsel, receive evidence, give judgment, and do all the business involved in a legal process. So the minor court of the parish vestry is held in church, and there resolutions are proposed, speeches made, a show of hands taken, and business transacted which relates to the maintenance of the fabric and its worship, to the relief of the poorer members of the body, and other matters of still more secular character: the maintenance of the poor is certainly a work of charity which may be thought of, talked of, and arranged in God's house, and in old times the making and repairing of bridges and ways was also considered to be a work of Christian piety, and people left money in their wills for it among their other religious bequests. Kings sometimes summoned their councils in churches, and did not think they did wrong in deliberating there for the welfare of the household of Christ. I am not *advocating* the use of God's house for all this kind of business—especially where, as now, the vestry-room, or school-room, or some other building, affords convenient accommodation for it; I am only adducing evidence that our forefathers, for many generations, did not think that God's house was an unsuitable place in which to transact God's business—including in that phrase all that related to works of piety and charity; rather, perhaps, they would have had something plausible to say against removing such business from the place where all the associations should help to keep in mind that it is God's business, to be done in God's way, and in a godly spirit.

Most of us have come to see that in a town parish we are not utilizing the parish church to the fullest possible extent by shutting it up from Sunday night to Sunday morning again. I submit further that we have not got all the advantages we can out of the parish church, when we have got double daily service in it. Since other shorter, plainer services are needed in the parish why should they not be held here as well as in a mission-

room—or at least here in default of a mission-room? There is an opinion that the town poor who are unaccustomed to go to church prefer to go to a room, because it is more plain and homely. Is it quite certain that if the same kind of service were held in a transept or aisle or corner of the nave of the parish church, seated with chairs, and if the clergyman would be as plain and familiar there as he is in the mission-room, that the people would not as readily come to the service in church as any where else? I have heard evidence from successful parish priests which makes me inclined to believe that to such a service people would come quite as readily in church as in a mission-room, and once brought to church for a special service they will more readily come on other occasions, to join in the solemn worship of the great congregation and to the celebration of the Holy Communion.

Again I plead earnestly for having our churches open all day long for private prayer, reading, and meditation. I find some remarks on the subject in an old number of a Church periodical which I gladly adopt and beg you to reproduce. "Our churches, especially in towns, might be opened for private prayer, reading, and meditation. The suggestion will recall to many minds the scenes which we have witnessed, who have visited the churches of foreign countries out of a traveller's curiosity to see their fine architecture and interesting monuments and paintings. One can hardly enter the church of a foreign town without finding one or two persons kneeling at the prie-dieu chairs, and others sitting quietly reading a book of devotion, none of them looking up to stare at the foreigners who too often stare rudely enough at them; and as one wandered about and lingered before the pictures, one saw peasants and servant-maids come in, put down their baskets, and kneel on the pavement for a few moments' prayer snatched on the way to or from market. Why should not our churches be thus open all day long for those who choose to make a similar use of them? And why should not English people be encouraged to frequent God's House for such purposes? There are many thousand persons in our large towns, and in our villages besides, whose houses afford little opportunity, many which present positive hindrances, to any thing like quiet thought or undistracted prayer. Many out of these thousands would be able, and some of them glad, to use the opportunity which the ever-open church would give for retirement. To them the mere opening of the church doors and allowing them to come in would be affording them a valuable means of grace; they would feel it to be a little snatch of Heaven's peace to get out of the hurry of daily work-day life, out of the discomfort and jangling of a miserable home, into the solemn stillness and heavenly associations of the church. In the brief minutes they could spend there they would drink in deep draughts of strength and comfort to help them through the toil and struggle of the rest of the day; and would feel that God really dwelt in the midst of them, and that His house was really a refuge for His children, and a place where He may especially be found." There is an impression that if a town church be thus left open it would be necessary to have some one in attendance all day long for safety and propriety; I am told that where the experiment of an open church has been tried, such a precaution is found unnecessary.

Faithfully yours, C.

The Wellington Monument.

PROBABLY many of our readers had forgotten that on the death of the Duke of Wellington, in 1852, in addition to the public funeral, which dragged its slow length through the streets of the Metropolis, and into the great west doors of the Metropolitan Cathedral, a monument in the cathedral was voted, for which Parliament appropriated £20,000. A competition was invited, and eighty-three people competed, from sculptors to pastry-cooks. The models of their designs were exhibited in Westminster Hall, and the exhibition (which it was our duty at the time to visit and report upon through the press) was a wonderful exposition of the truth that this generation is absolutely unable, from what mysterious deficiency in taste or feeling or art-education we know not, to produce a respectable monumental design. One of the number was, however, selected; the designer, a Mr. Stevens, was commissioned to execute it; and the public has heard nothing more on the subject from that day (thirteen years ago) until last August. Mr. Ayrton has got into great disgrace for his *brusque* dealing with architects, artists, and the world generally. Let us give him all the credit he deserves for his *brusquerie* in this instance; it certainly goes some way to prove that a straightforward peremptory man of business, with no æsthetic weaknesses, and no tolerance of artistic habits of dilatoriness and excess of expenditure, was wanted to set matters to rights here and there.

The result of his inquiries into the condition of the Wellington Monument is before the world in a Blue Book illustrated with sketches. From the correspondence we gather that of the £20,000 voted by Parliament for the monument, £11,000 were allotted to Mr. Stevens, and £9,000 for collateral works of sculpture, &c. Mr. Stevens, for this sum, was to erect a model of the proposed work on its assigned site in St. Paul's, and then to execute the work according to his design. Mr. Stevens got to work upon his model, and in June, 1867, Mr. Penrose, the Cathedral Surveyor, reported that it was so far completed that the execution in the permanent materials might properly be

commenced if the general design were considered satisfactory by the First Commissioner. This model has never, however, been erected *in situ*, i. e. by Mr. Stevens, but it is now being erected under the auspices of Mr. Ayrton. Mr. Stevens seems, however, to have had leave to proceed with the permanent work, inasmuch as advances of money were made on account (always on the Surveyor's certificate), advances of money which amount in the whole to £13,000, or £2,000 more than Mr. Stevens was entitled to receive for the whole work. At the beginning of this year, the Chief Commissioner directed the Director and Surveyor of Works to report upon the condition of the work, and they report that £13,006 has already been paid to Mr. Stevens, £4,900 to other artists, making a total of £17,906; that Mr. Penrose's claim of 2½ per cent. on the outlay remains still unpaid, and that it will need about £15,000 more to complete the work! We are not surprised to hear that peremptory Mr. Ayrton has discharged Mr. Penrose, and terminated the contract with Mr. Stevens. We rejoice to find that the model is being erected on its proposed place in the Cathedral, with a view, we trust, that artists and the public may have an opportunity of judging whether it is worth while to spend another £15,000 upon it.

The Paintings of the Sistine Chapel.

A WRITER in the *Builder* calls attention to the decorations of the Sistine Chapel, by Michelangelo, as affording suggestions to those who are considering the question of the decoration of St. Paul's, which we are glad to reproduce.

"It is worth some little thought and trouble to come at the full meaning of these frescoes, and at some probable means of doing something, if not equal to them, or even like them in any way, at least to try to follow in the track marked out by the great painter who did this work of the Sistine. Most true it is that we have not in this age any man equal to Michelangelo as a decorative artist, or, in other words, one capable of moulding the generally received and what may be termed orthodox style of decoration to a great and new purpose. But still through the

Sistine work something may perhaps be done towards indicating a way of going to work. To help this we now simply outline a description of the great series of subjects which fill the Sistine ceiling, and complete the story told on it by the painter, reserving for distinct notice some remarks on the purely manipulative part of the work, and how such might be, perhaps, imitated in St. Paul's: rivalled, of course, it could not be.

"We have the panels which run down the centre of the ceiling, and the 'Holy Families' which run round it, and the prophets and sibyls which also run round it, and the great sculpturesque figures which complete the architectural *framework* of it.

"The prophets and sibyls which surround the chapel are twelve in number. They prophesy of the coming of a future King and Redeemer of Israel and man. The prophets on the part of the children of Israel, and the sibyls on the part of the Gentile or Pagan world. From the whole number of Hebrew prophets, Michelangelo has selected these:—Zechariah, immediately opposite the Prophet Jonah, and over the entrance to the chapel; Joel; next the Delphian Sibyl; the Erythræan Sibyl; Isaiah; Ezekiel; the Cumæan Sibyl; the Persian Sibyl; Daniel; Jeremiah; the Lybian Sibyl; and lastly, and immediately over the Last Judgment, Jonas.

"Thus, with the Prophet Jonah is completed the series of prophets and sibyls, and which, with the 'Holy Families' fill the whole ceiling, with the exception of the great centre panel, *regarded as one subject*, and a complete idea in itself. One is at a loss to conceive where the might of the painter has best displayed itself, every part being alike masterly and perfect as far as it goes, and as far as the intention of it demanded. The purely architectural and sculpturesque portion of the work is of such consummate execution, and so full of life and artistic power, that, were it alone, it would make this ceiling unique and without rival any where.

"We more especially, in this short notice of it, refer to the series of figures which go to make up and 'decorate' the purely *architectural* idea of the centre of the ceiling, but take no part in the story which it was the object of the great painter to tell on it. They represent the human form in almost every

variety of attitude and posture. They are shown as sitting or reclining opposite each other, between the panels which contain the story of the Creation, and add not a little to the interest of the whole work artistically, though they do not, as it would appear, help the story itself. Each figure is a great study, full of intense force and life. Nothing, indeed, in the whole range of art, can possibly surpass in vigour and in masterly drawing, and in life and variety of action, these naked human forms. They are twenty in number, ten on each side of the ceiling, and are arranged in groups of four, one at each corner of the panels on which are the great subjects, painted on the centre and flat of the ceiling. Thus two figures always face each other on the same side.

"Although these great figures occupy but a subordinate part in the idea of the ceiling, they are, in a certain sense, the most curious and interesting part of it. They show how universal and comprehensive was the mind of Michelangelo, and how he condescended to small, and what many would consider almost contemptible details. No drawings or prints show it, but the autotypes, which are *fac similes* of the paintings themselves, do. These figures are not engaged in mere posturing, but are holding up by folds of cloth the circular panels which run round the ceiling, under every alternate subject in the centre of it, and the mode in which this is done is almost as wonderful and inventive as the drawing and conception of the great prophets and sibyls themselves. Both the hands and feet of these nude figures, both male and female, are engaged in the work, and nearly every possible posture and way in which these circular rings could be held up or kept steady by the united action of the hands and feet are shown. These folds of cloth which support the panels are held, in some cases, by rings let into the stone seats on which the figures may be seated, and the feet are employed to tighten the cloth fold as the outstretched hands and arms pull it through the slit in the ring which it holds up. We are not aware that this has ever been noticed by any one before who has attempted to describe this work of Michelangelo; but there is enough in it of invention and wonderful drawing to make the fortune of any ordinary painter. One would hardly have thought that Michelangelo, with his mind occupied with such lofty subjects

as the ceiling portrays, would have had such trifles in mind at all; but his vast genius was all-comprehensive, and nothing was really trifling or little to him. These figures, as we have said, sit opposite each other, so that the long fold of cloth running through the slits in the rings holding them up and steadying them by the joint action of each two of the figures, and the whole action of each figure, are the result of the effort to tighten the cloth, and thus to steady the ring. How impossible is it to *manufacture fine art* or inventive art! Here, do we not see the greatest artist that perhaps the world ever knew, at least in modern days, employed for weeks in painting these magnificent forms thus triflingly engaged?

"If the reader, when opportunity offers, will go through, even in a cursory way, these sublime compositions, and will think but for a moment of the influences which brought them into being, and the money they cost (a very poor sum indeed), the age in which they were executed, and the ruler under whom they were given to the world, he will have cause to feel truly thankful that so many circumstances got together to produce such a result. The ignorance or knowledge of the time in which Pope Julius and Michelangelo lived asked for decoration, and demanded, at the same time, so fortunately for us, that decorations should mean painting and sculpture, and not merely manufacture and business. The unhappy 'East end' of St. Paul's is, we must presume, an accomplished fact, and remains only to be filled in with imitation mouldings, panels containing nothing, and bits of gilding; and the whole building is to cost, so it is stated, a quarter of a million to complete in the same way! Might we not here suggest that before the *nave* is touched, some other plan suggested by the Sistine ceiling should be thought about, and that instead of 'imitation panels,' filled with emptiness, being painted on the roof of this nave, the panels already there, and put there by the architect of the building, should be filled in with genuine painting by a Painter?"

Kilpeck and Shobdon Churches.

THE curious carvings which occur in these churches have been made widely known by their reproduction in fac-simile at the Crystal Palace, Sydenham, as well as by engravings in the Journal of the Archæological Institute and other publications. The recent Congress of the Archæological Association paid a visit to Kilpeck, when Mr. T. Blashill read a paper on the subject, which we reproduce at length.

He said that about the year 1134 the benefice was given by Hugh, the son of William Fitz Norman, lord of Kilpeck Castle, to the Abbey of St. Peter, at Gloucester, and it has been assumed that the church which we see here was then already built. However this may be, it clearly belongs to that great church-building period, the first half of the twelfth century. "The sculptures have been the subject of much ingenious speculation, to which I need not further refer, as their origin is pretty clearly written on the face of the building itself, and to that I shall have to invite your attention. It is impossible, however, to speak of Kilpeck without some reference to the old church of Shobdon, in this county, in which every thing that is peculiar here was much more strongly developed. Shobdon was built about 1141—that is, nine years after the date given for Kilpeck; and they were clearly executed under the same influence, if not by the same hand. Oliver de Merlemond, who built and endowed Shobdon, is said to have made a pilgrimage, while it was building, to the then famous shrine of St. James, at Compostella, in Spain, and as his journey would lie through the best districts of France, it has been conjectured that this may have influenced the design of the building. It is certain, however, that it could only have influenced those parts of the general design which are in accordance with ordinary twelfth-century architecture, and not the peculiarities which I shall have to point out. Observe, first, that the plan and general arrangement of this fabric, and the position of doors, windows, and other leading details, are of a type which was quite common in the twelfth century. I exhibit for comparison sketches of buildings so far

apart as East Ham, in the Essex marshes, and Dalmeny, in Linlithgowshire, together with that of Moccas, in this county. The flat pilasters on the walls,—which are first attempts at buttresses,—and the corbel table which runs round the building, are features common not only to the three kingdoms, but to the whole of Western Europe at the same period. To go one step further. The general design of the columns, in which human figures, monsters, and birds are mixed up with foliage and knot-work, was common all over Europe in the twelfth century. I exhibit sketches from the Cathedral of Chartres, of about 1135, and a very remarkable column at the Church of St. James, at Compostella, executed in 1116, five and twenty years before the pilgrimage of Oliver de Merlemond. There was, therefore, nothing in the idea that might not have been gathered from that or scores of other churches then erected. But when we turn to the sculptured ornament we find a very curious phenomenon. For while the twelfth-century sculptors generally in England adopted eagerly that mixture of Romanesque and Byzantine ornament which was introduced from Normandy, developing it in a fashion of their own, the man who did this work evidently set himself to adapt the ancient style which was then dying out in these islands of the West. And although we see frequent instances in which that style peeps out in the late Norman work, yet this was the only part of the country in which any determined effort was made to work in that old manner which was doomed to disappear before the great artistic revival then taking place in Western Europe. Both Kilpeck and Shobdon lie outside the ancient boundary of England as defined by Offa's dyke. They were anciently in the diocese of Llandaff, and thus would be much under the influence of the old Welsh and Irish traditions. Now there had flourished in Ireland for several centuries a style of ornament applied to works of a religious character, and distinguished by the great use of fabulous monsters, mixed up with lines or stems curiously reticulated and intertwined. We see many small remains of it in the sculptured crosses of Ireland, Wales, the Isle of Man, and the North and West of England. But it became somewhat plentifully spread over Europe in the splendid manuscripts, in the production of which Ireland then excelled all the world. That style of orna-

ment, which was then dying out, was seized by the carvers of Kilpeck and Shobdon, and applied to the purposes of decoration of those otherwise Norman buildings. In the south doorway the general designs are consistent with ordinary English work of the twelfth century. We have the Norman zig-zag and star-shape sinkings. The curious little spur on the base is exactly like one which is used at St. Peter's Church, Northampton. The outer ornament of the arch is what we call the medallion ornament, joined by grotesque masks, as used in the font at Stottesdon, in Shropshire. Some of the medallions contain birds just like those of the twelfth-century font at Winchester Cathedral. The tympan is filled with a carving representing the vine. The rim of heads and grotesque figures which surrounds it is consistent with that common decoration called the cat's-head ornament, though most of the figures used in it are quite of Byzantine and even Celtic character. The work here generally is done as if by a man who had never been accustomed to carving in stone, but had studied the old Irish manuscripts, beastiaries, or old books of natural history, or perhaps the carvings in ivory and works in metal, which were then spread over all Europe from Constantinople. Then there are one or two signs of the zodiac, and monstrous animals or heads. The figures on the columns are said to be in Anglo-Saxon costume. An ordinary carver would have put them in Norman armour, or in the more graceful shape then being used at Chartres Cathedral. On the corbel table round the building we find such subjects as the lamb, the zodiacal signs, bits of Celtic knot-work; and close to the grotesque heads at the western end is a piece of Byzantine ornament, exactly similar to some which exists at Shobdon, and also in the south doorway of Rowlstone. The grotesque heads projecting at the west end are probably the only similar instances in Britain. They appear to be reminiscences of a kind of timber building, where the wall-plates were continued beyond the walls, and carved into various shapes. However that may be, the prevalence of such grotesque forms is highly characteristic of the Celtic school of ornament. These were, indeed, afterwards adapted and largely introduced in all the succeeding periods of Gothic art, the belief in dragons being quite common down even to the seventeenth century. The learned classified

them in species as confidently as a zoologist would now classify a particular genus of animals. The ornament in the west window is almost purely Celtic, and may be compared with that in the Irish crosses and carved stones. The columns at the sides are of the same size as the roll which is above them. This is quite an Irish feature, and betrays a want of knowledge of the relation which a column, with its capital, bears to the arch which it carries. A Norman architect would have made the column smaller, and the arch more square in section, with a small roll moulding or zigzag ornament on the edge. The bell cot is modern, and there is no record of the original termination of the western gable. In the interior of the church we have a very fine chancel arch of Norman character, but having figures carved in the place of the side columns. These carry various attributes, as the key for St. Peter, &c. The apse is vaulted, with ribs ornamented with the zigzag, and with a boss composed of grotesque heads, very similar altogether to the work at Elkstone, in Gloucestershire, which we visited at our Cirencester Meeting in 1868. The pilasters are a curious modification of ordinary twelfth-century work. I know of nothing exactly like them. The font is one of those large ones, of which there are several remaining in this county, as at Bredwardine. I have said that the sculpture here looks like the work of a man but ill accustomed to carving in stone, and ill acquainted with the new style then practised in the rest of Europe. But the work at Shobdon is excellent in all respects, and the design was evidently due to one skilled in the newest development of the Norman style. This, to my mind, shows that their peculiarities are not due to their greater age than other churches of similar plans and arrangements, but to a deliberate intention on the part of the designer to try the effect of the old kind of ornament instead of adopting the new."

Mr. Black contended that Kilpeck Church was earlier than the date named. The "Book of Llandaff" stated that it was consecrated about the year 1100. He also maintained that it ought not to be ascribed to the Normans, but to the British.

In a subsequent paper on Rowleston Church, Mr. Blashill said the main portions of the church appear to belong to the period between 1130 and 1150. "Its twelfth-century work,

although possessing some peculiarities which I shall have to point out, is generally consistent with the Norman type, and free from ornament of the Celtic class. Yet there is a piece of foliage on the south doorway similar to some that I pointed out at Kilpeck, and exactly like that which is used in a similar position at Shobdon. The sculpture in the tympanum of this door, which represents our Lord in an aureole, supported by four angels, is also like that at Shobdon, except as to the position of two of the four angels. This carving has been said to have reference to the text, 'I am the door;' but it is, really and solely, that most favourite subject with all early mediæval artists which is known in England, France, and Italy alike as a 'Majesty.'

"To the archæologist this district possesses unique attractions. In the Church of Kilpeck we have the very last struggle of the decaying style of Celtic ornament. In Rowlstone we see the Norman work of the twelfth century, with its Roman (perhaps Byzantine) influences. In the neighbouring church of Garway, built by order of the Knights Templars, the sub-arch of the chancel opening is of a pattern which, if not Saracenic, is at least quite foreign to the native Norman style. Besides these, few village churches are without substantial remains of the Later or Transition Norman; and in the remains of Abbey Dore we see how the native English architects—although greatly under the influence of a foreign order of architecture—knew how to throw aside the influences which then prevailed in France, and to work out for themselves a beautiful style of architecture, which, as the Early English, in its own way rivals the choicest specimens of Continental art."

Town Churches.

SOME time ago the *Building News* published a series of papers, abundantly illustrated, showing various forms of ancient churches, different from the normal English type, and better adapted, as the writer considered, for large congregations and for the ordinary English Church services. The same periodical has just published a paper by Mr. Pearson Hayward, Architect, on

the same subject. It is a subject of such interest that we extract a portion of it for the information of our readers.

"Our own country possesses few, if any, churches (excepting, of course, our cathedrals) on any thing like the same scale, both in point of size and magnificence, as those found in most of the large cities on the Continent; for the abbey churches, in which, up to the period of the Reformation, we were so rich, and which rivalled our cathedrals in magnificence, with very few exceptions, have little but their ruins left at the present time to testify to their former greatness.

"This general absence of large churches is, I think, to be accounted for in the fact that in early times we had comparatively few centres of commercial activity and enterprise to bring men together. The population was almost entirely agricultural, or else dependent on the sea for its support, and was scattered over the surface of the land in country villages, and in the fishing hamlets that fringe our coast; for it is only within a very few years, comparatively speaking, that the marvellous increase of manufacturing industry in the North has led to the rapid growth of places which formerly were almost unknown into huge overgrown towns, with a swarming and yearly-increasing population. Another reason may be, that for centuries our land has been spared the horrors of foreign invasion, which compelled the rural population of less favoured countries to crowd into fortified cities for protection.

"This influx of people into the towns on the Continent required the erection of large churches for their accommodation; and this necessity was still further increased in many towns which possessed relics of peculiar sanctity, by reason of the vast swarm of devotees which flocked at stated times to the shrines.

"Mr. Street, in his book on *Spanish Architecture*, has introduced us to churches magnificent indeed in scale, and of a type that in many respects is very suggestive as regards the subject of this paper.

"At Gerona the nave is 73 ft. broad and 160 ft. long, and is capable of containing 2,300 people; and at Barcelona the Church of Santa Maria del Mar is even grander, having a nave and aisles 180 ft. by 90 ft., the columns being not less than 45 ft. apart, and consequently offering little or no obstruction to sight or sound.

"St. Jean Perpignan is another grand church, having a nave, without aisles, 170 ft. in length by 60 ft. in width.

"These churches, and others, such as those at Padua and Verona, offer a vast and nearly unbroken space to the great body of worshippers, enabling almost all present to see and take part in the services performed in the choir and at the high altar, differing greatly in this respect from our usual English type of church, where the columns, which at frequent intervals divide the nave from the aisles, offer serious obstruction to both sight and sound.

"Another form, also very unusual in this country, is that in which the great body of the church is square, polygonal, or circular on plan, as in the Church of Notre Dame at Trêves, and that in which the dome is generally employed as a means of roofing, as in the churches of the district of Auvergne, in the South of France.

"The only ancient instances I know of the circular form having been adopted in England are those of the Temple Church in London, and the round churches of Cambridge and Northampton. There may, perhaps, be others, of which I have not heard. I remember, however, seeing in the *Building News* some time ago a design of Mr. Truefitt's for a new church, which had a circular nave. Whether this form was adopted in consequence of the exigencies of the site, or whether it was a deliberate attempt on the part of the architect to strike out a new path, I do not remember, or whether the design has been carried into execution, but at all events the experiment would be a very interesting one, and I doubt not would prove a success, provided the choir or chancel could be so planned that a full view of the altar should be generally obtained. A church of such or similar plan might be roofed either with a dome, which I would gladly see introduced into this country, or by an octagonal lantern, of which that at Ely Cathedral is a most beautiful example. Few people who know any thing of London can fail to have been struck with the grandeur of the dome of St. Paul's Cathedral, as seen from almost every point of view. I use the term *grandeur* deliberately, for no cathedral tower or spire that I have ever seen has produced on my mind the same effect of simple dignity as it towers aloft above the busy whirl

of London life. And if this be one of the results of Classic architecture, surely those who have at heart the development of 'Christian' architecture, to use Mr. Pugin's term, cannot hesitate to engraft upon it this noble feature, which, although it is not altogether unknown to Gothic art, as the examples I have cited of the churches in the district of Auvergne sufficiently testify, has not, however, received that full expression of which it is capable, and is quite unknown to our English type of Gothic.

"Either the wide rectangular form, or the circular or polygonal plan that I have referred to, seems to me better adapted to our town churches, and indeed to our new churches in general, in regard to their congregational use, than the stereotyped plan in general use, in which columns and arches divide the space into nave and aisles. The disadvantages of the present form of church have long been felt more or less by architects, and hence the various expedients to which they have resorted to lessen the obstruction caused by the nave pillars, either by placing them further apart, or narrowing the aisles simply to the condition of passages, as Mr. Hawkins has done in the Church of St. Michael and All Angels at Exeter, or else by reducing the columns to the greatest possible tenuity, and thereby destroying, in great measure, the very bone and sinew of good Gothic work. This last expedient has certainly been carried to the *reductio ad absurdum* in the case of most of our modern Nonconformist chapels.

"I am well aware that the type of church which in this paper I specially wish to advocate (that of an unbroken rectangular nave of wide span) would be more costly in execution than that usually followed, and would afford little of that picturesque grouping and effect of light and shadow which we all admire so much; but it seems to me that the practical gain would more than compensate for this, and that, moreover, there would be a simple dignity about a well-proportioned unbroken interior suggestive of that singleness of worship which especially distinguishes our Anglican Church from that of Rome.

"As regards that ever-important question of cost, especially in these days, when, in most cases, every farthing must be accounted for, and when the church architect is usually forced

(to make use of a homely proverb) to cut his coat according to the very small amount of cloth at his disposal, let us for once take our stand on higher ground, and ask whether it would not be better to build one really grand noble church than two or even three inferior ones; one common house of God for all classes and ranks of life, dedicated to His glory and honour with something of the same reverend spirit that animated the builders of old, who lavished with no niggard hand on His sanctuary all the richest treasures of their imagination, artistic power, and material wealth?

"Permit me now to mention certain general principles which it seems to me, architects who are called upon to design town churches should steadily keep in view.

"I think the first and most important of these is *height*. The church, typical of the ark of safety, should float calmly above the troubled waste of houses below, though not shunning contact with them, as if, in her lofty majesty, she despised all association with what is poor and mean. I think there should be a great difference in this latter particular between town and country churches. The country church seems to crave comparative severance from the busy tide of human life; nor can the quiet country churchyard, where old friends and neighbours, ay, and foes too, generation after generation, sleep beneath the spreading yews, easily be compared with the dreary waste of gravestones, lying or tumbling at all angles in different stages of decay, enclosed with high gaunt iron railings of odious design, half-eaten through with rust, which surrounds so many of our older city churches.

"But to return to the question of height. In general the town churches in Normandy gain vastly in dignity and grandeur from the manner in which they soar above the mean and poverty-stricken hovels that so often surround them, and are built against their very walls in many instances.

"This proximity to inferior buildings, I think, in the next place, is a strong argument for making all the lower portion of our town churches as simple and severe as possible, confining whatever external richness there may be to the upper portion, and even then all exuberance of detail ought to be avoided, considering the destructive effects of town smoke, and

we should trust for effect to simple dignity and purity of outline.

"I was very much struck the first time I saw St. Alban's Church, Holborn, at the grand way in which it towered up up above the surrounding buildings. Mr. Butterfield in this respect at least, and also in his great severity of treatment, seems to me to have caught the true spirit of what a town church should be. And the same may be said, in a greater or less degree, of the churches that have been built in London within the last few years, and notably of the Church of St. Peter, Vauxhall, of which Mr. Pearson is the architect. And there is another and practical advantage in this loftiness that cannot be over-estimated: I mean as regards light and air, for by keeping the windows lofty, and well up above the surrounding buildings, the better the light and more perfect the ventilation."

St. Philip's Church, Webheath, Worcestershire.

A NEW church, dedicated to St. Philip, at Webheath, in the parish of Tardebigge, Worcestershire, has been erected, through the liberality of the late Baroness Windsor, from the designs of Mr. Preedy, Architect, London. It is in the Early Decorated style of Gothic. The ground plan comprises a nave 60 feet long by 22 feet wide; chancel 28 feet long by 18 feet wide; a vestry on the north side and porch on the south-west. The accommodation is for 200 adults and children. There is a stone bell gablet over the chancel arch. A suitable dwarf wall and iron railing, with entrance gates, encloses the site on three sides. The materials used are the local stone, from the Hewell Quarries, with Bath stone dressings, bands of red Finstal stone being introduced on the exterior, as also on the interior facing, which is of stone throughout. The roofs, which are open-timbered, are of red deal and pitch pine, boarded and covered with Staffordshire tiles. The font is of Painswick stone, with polished shafts of Irish green marble, and has an open oak cover. The pulpit and stairs on the north side of the nave are of English oak, with carved panels. The prayer desk, chancel seats, altar table and rails are of the same material, and the benches in the

nave of stained deal. The windows are glazed with plain cathedral glass, of two tints of green, with the exception of the east window, which is filled with stained glass designed and executed by the architect, and contains the following subjects: the centre light, the Crucifixion, having on either side types of the same, namely, the setting up of the brazen serpent, and Abraham offering up Isaac; in the tracery over the centre light, Our Blessed Lord in Session in His Mediatorial Office, with angels in the side tracery.

A reredos, constructed for the most part of Carthaginian Porphyrites, brought from Rome by the late Lord Plymouth, is in course of execution by Messrs. Burke, of Regent Street, London. The design consists of the above material arranged in bands and patterns. There is a central cross in white marble, flanked on either side by panels containing angels bearing musical instruments, executed in glass mosaics on gold backgrounds; on the side compartments are the Alpha and Omega, and the Sacred Monograms incised, in coloured cements on white alabaster.

Church of the Holy Innocents, East Shefford.

THE parishioners of East Shefford are to be congratulated upon the possession of one of the most beautiful little churches in the county; and the congratulations should be more hearty than usual on account of the fact that for many years past the people have met in a building totally unfit for Divine worship. The old parish church stands in an obscure position in the valley, close to the river Lambourne, and the graveyard surrounding it adjoins the farmyard of Mr. Gower, through which all persons attending the services were compelled to pass. In truth, it has a barn-like appearance, and the worthy Vicar (the Rev. Stephen Brown) did well for the glory of God and the comfort of his neighbours, when he took the necessary steps for erecting a church to be used in lieu of the ancient and dilapidated structure referred to. So damp is the old fabric, that some of the mortuary tablets are actually coated with green, and is it therefore surprising that, compared with many other parishes, the services should have been somewhat few in

number, and often badly attended? The Vicar started the good work by giving the site—a part of the glebe lands of the rectory, bounded on the north side by the high road leading from Newbury to Lambourne. On Holy Innocents' Day, 1868, the foundation-stone was laid by Mr. W. B. Brown, the Vicar's eldest son, on the occasion of his attaining his majority. The services of Mr. C. F. Hayward, F.S.A., of 20, Montague-street, Russell-square, were secured, and from his designs the present elegant church was well and substantially erected by Mr. T. Wooldridge, of Hungerford.

The building is in the Early English style. It is a simple church, without aisles, but with arch dividing the chancel from the nave. On the south side is a convenient vestry. The walls are unusually thick. The tracery and door jams are of the best Bath stone, and the exterior of flint, interspersed with stone bands. A bell-cot surmounts the west end, built sufficiently commodious for two large bells; at present there is but one small one. The whole is finished completely with Bath stone. The chief entrance is at the west end, over which an oak porch carefully worked is raised, the gift of the Rev. J. L. Randall, Rector of Newbury. The chancel is apsidal; at the curve in the interior is an arcade of seven arches, carried upon banded shafts of grey Bath stone. There are, in addition, a stone sedilia, a piscina on the north side, and credence table. At present there is no reredos, but arrangements are made for one to be fixed hereafter. The apse is lined with a dado of tiles, from the works of Messrs. Maw and Co. The chancel floor is laid with fancy tiles, and the body of the church is also paved with tiles throughout, The pulpit, which is scarcely finished, is of oak, and the gift of Mr. Gower. A number of steps between the nave and the chancel give a fine elevation to the holy table at the east end. The nave, in the absence of fixed seats, is supplied with chairs. There is a good deal of carving in the chancel, the caps, shafts, and corbels of the chancel being very elaborately worked. The glazing is of rough cathedral glass, and in patterns, lending a special effect to the church. At present there is no stained glass, which, particularly at the east end, would tend to enrich its appearance. At the outside there are a stone gable cross and two iron finials, one of them being the gift

of the architect. The general idea of the design is to make the chief effect in the interior rather than the exterior. At the same time, the exterior has a very much more pleasing appearance than country churches often present, because of the quantity of stone used in its construction. The cost of the work has been about 1,500*l.*, of which the Vicar and his personal friends contribute a large portion.

Discovery of Curious Carved Work.

In the depths of a valley of the Swiss Bernese Alps, close to the beautiful Lake of Thun, has been discovered a complete chamber of carved and decorated woodwork, which is rendered especially interesting from the fact of its origin being carefully recorded.

It consists of the entire woodwork, wainscoting, two decorated doors, pilasters, fixtures, ornamental panels, friezes, mouldings, and even the ceiling of a small chamber, of which the superficial area is 600 feet. The work was executed in the year 1607 by order of Thiébaud d'Erlach, President of the Bernese Senate, on the occasion of his marriage with Marguerite de Watteville: from its small size, it was probably intended for the lady's boudoir. It is composed of oak, carved and encrusted with other woods of various kinds and colours, and is said to be the finest specimen extant of the work of the carvers and inlayers in wood, or, as they were called, *gougeurs, incrusteurs en plein bois*, of the sixteenth and seventeenth centuries.

The style of the work is very remarkable: the architectural characteristics seem to have been derived from Egypt, while the details and ornaments belong to German art of the fifteenth century. The hypothesis is that the drawings for the work must have been in the possession of the d'Erlach family for more than a century, and that the artist-workman who executed the woodwork was in Palestine during the Crusades with one of the d'Erlachs: this very ingenious supposition seems simply to have been created to account for the forms of certain columns and the union of so many incongruous elements in one work.

Amongst the noticeable facts are that a *bahut*, or large fixed piece of furniture, with desk and *prie-Dieu*, has the armorial bearings of the families d'Erlach and Watteville, and the date 1607; and that the French *fleur-de-lys* appears in many parts of the friezes, and in the ironwork of the *bahut*, or piece of furniture already referred to.

The discovery has drawn a large number of German *virtuosi* to Thun.—*The Architect.*

Sinai and Cup Markings.

In the course of a Lecture at the Royal Institution by Captain Wilson, R.E., on the results of the recent Ordnance Survey of Sinai and the ad-

jacent wilderness, the lecturer said that in various parts of the wilderness were to be found great numbers of clusters of small stone houses, much in the shape of bee-hives, having walls which began to taper in at the height of two feet from the ground. The interior of these houses is left perfectly rough, and the projecting angles of the stones must have been a fertile source of annoyance to the inhabitants, whoever they may have been. The doors are small apertures, generally twenty-one inches square, or thereabouts, and the Bedouin tradition is that they were built by the children of Israel to protect them from mosquitos, which were sent as a punishment to them. There were also large numbers of stone circles, which were places of sepulture. In the centre of rings of stone, bodies were found in kists, interred after the manner of the most ancient interments discovered in these islands, namely, the body very much contracted, and lying on the left side. The stone circles varied in size from ten feet to forty-five feet in diameter. Another remarkable feature was the number of stones with indentations of cup shape, such as are found in Scotland and Ireland. In one place a stone was pitted in this way all over, and the Bedouins said that it had in very ancient days been set up as a boundary-mark. On the settlement of a dispute also, a member of each family of the two adjoining tribes made a hole in the stone. There was no fixing the date of these stones, nor of the beehive houses; they might have been of the time of the children of Israel, or even of an earlier date.—*Builder.*

Reviews.

Transactions of the Essex Archæological Society. Vol. V. Part I.

The Essex Society presents its members with a good Part; containing a sketch of the history of St. Osyth's Priory, with a goodly number of woodcuts; also a very full inventory of its furniture, &c., at the time of the Dissolution, which, Mr. Mackenzie Walcott says, offers the most exhaustive account of an Austin Canon's House with which he is acquainted after having copied or collated the numerous lists extant in the Public Record Office. This interesting monastery is in so remote a corner of the country that it is very little known. We hope that in a future volume of its transactions the Society will give us a further paper in illustration of its architectural features, for its remains are extensive and of considerable interest.

There are also some illustrations of parquetting, of which Essex possesses other fine examples, and of Tudor brick chimneys. The finest and most valuable thing in the volume is, however, a good photograph of the sepulchral effigy of a Roman Centurion, found two years ago at Colchester, a very valuable addition to our series of Roman monuments.

East Winfield Manor House. Illustrated by EDMUND B. FERREY, Architect.

East Winfield Manor House is well known to architectural antiquarians, as an important example in the series of remains which illustrate the history of the domestic architecture of the middle ages. It was built by

Lord Treasurer Cromwell, who also built Tattershall Castle in Lincolnshire, and was unfinished at his death. It was a large quadrangular house, of fine architectural character, curiously different in its whole conception from the plain massive tower of Tattershall. It is now altogether dismantled, but the remains are still extensive, and exhibit some picturesque features and some good details of pure late Perpendicular work. Blore's work gave us long ago a documentary history of the Manor House, and Mr. Edmund Ferrey has now presented us with its architectural features. The drawings are not very artistically executed; but the carefully measured geometrical plans, elevations, and details give us the building very thoroughly and reliably; and we are indebted to Mr. Ferrey's zeal for so complete a monograph of an important historical monument.

Grants

In aid of Church Building, &c., made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At a Meeting held at the Society's House, 7, Whitehall, S.W., on the 18th July, 1870, the only meeting during the present quarter, Grants of Money amounting to £2,880 were made in behalf of the following objects:—

Building new Churches at Bishop Wearmouth, St. Peter, Durham; Deptford, St. Luke, London; Haggerston, St. Stephen, London; New Osney; Parish of St. Thomas, Oxford; Tyndall's Park, St. Mary, Clifton, Bristol, and Wyke, near Winchester.

Rebuilding the Churches at Builth, Brecon; Burton-Pedwardine, Sleaford, Lincoln; Coleford, Gloucester; Haslemere, Surrey; Llanychaer, Fishguard; Neenton, Bridgnorth; Northam, Christ Church, Southampton; and Uzmaston, Haverfordwest.

Enlarging or otherwise increasing the Accommodation in the Churches at Bosbury, Ledbury; Burford, Oxford; Chiltenden, Wingham, Kent; Cold Waltham, Petworth, Sussex; Coningsby, Frampton-on-Severn, Gloucester; Boston, Lincoln; Govillon, Abergavenny; Gunwalloe, Helston, Cornwall; Holbeach, Lincoln; Littlington, Royston; Llanarth, New Quay, Cardigan; Stoke, St. Mary, Ipswich; Mottram-in-Longdendale, Manchester; Parish Church of St. George's-in-the-East, London; Tisbury, Wilts; Watney Street, Christ Church; St. George's-in-the-East, and Widecombe Ashburton, Devon.

The grant formerly made towards restoring the Church at Castlebigh near Fishguard was increased.

The Society also accepted the Trust of sums of money as Repair Funds for Huddersfield, St. Andrew; Kensington, Christ Church, Liverpool; West Newton, St. Matthew, Cumberland; and a sum of money bequeathed by the late Archdeacon Jones, the interest to be expended in keeping in order the tablets and monuments belonging to his family in the Church at Llansanteed near Conway.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

*** The letter *O* denotes Offertory; *S*, Sermon; *M*, Meeting; *A*, Association.

Diocese of Canterbury.

(*No remittance.*)

York.

(*No remittance.*)

London.

July	20	Westminster, St. John	*A*	£3	3 0
	29	Upper Clapton	*A*	28	0 0

Durham.

July	21	Thornley, St. Bartholomew	*S*	3	3 0
Aug.	23	Newburn (Spec. Fund)	*O*	2	2 0

Winchester.

June	23	Hyde	*O*	0	17 0
	28	Vauxhall, St. Peter's	*S*	3	0 0
Aug.	1	North Waltham	*S*	2	0 8
	7	Mitcham	*2S*	10	14 5
	27	Shackleford	*S*	3	0 7
	30	Street	*O*	2	10 5

Bangor.

(*No remittance.*)

Bath and Wells.

July	6	Aller	*S*	1	1 6

Carlisle.

Aug.	4	Crosby, Ravensworth	*O*	1	3 9

Chester.

July	6	Astbury	*S*	3	3 2

Chichester.

June	9	Kingston-cum-Ilford	*O*	1	2 6
July	28	Selsey	*S*	2	0 0

Ely.

July	7	Great Catworth	*S*	1	10 0
Aug.	11	Tingreth	*O*	1	4 1

Exeter.

Aug.	24	Sandford	*S*	2	6 6
	30	Fremington	*O*	0	10 5

Gloucester and Bristol.

Aug.	2	Stroud	*S*	6	2 0
	23	Bream	*S*	1	6 10

Hereford.

June	28	Church Stretton	*O*	4	14 0

Lichfield.

July	12	Tettenhall	*S*	8	6 2
	28	Wolstanton	*S*	10	9 10

Lincoln.

June	9	North Elkington	*O*	1	11 10
	9	South Elkington	*O*	£2	4 4
July	27	Stubton	*S*	2	0 6
Aug.	10	Riseholme	*S*	3	10 7
	19	Flixborough, with Burton-upon-Stather	*O*	4	7 10
	23	Habrough	*S*	2	11 6

Llandaff.

June	22	St. Woolos	*S*	10	18 0

Manchester.

(*No remittance.*)

Norwich.

June	21	Blofield	*S*	6	7 6

Oxford.

June	15	Chinnor	*O*	1	15 0
July	29	Reading, St. Mary	*O*	5	8 0
	29	Reading, All Saints'	*O*	5	8 6
Aug.	8	Crowmarsh	*S*	1	5 10

Peterborough.

June	23	Birstall	*S*	3	3 0

Ripon.

(*No remittance.*)

Rochester.

June	23	Elstree	*S*	6	2 9
July	19	Leavesden	*S*	11	18 3
	28	Higham	*S*	1	8 0
	29	Bulmer	*S*	2	5 2

Salisbury.

July	20	Heytesbury	*S*	6	0 0
	21	Ebbess Bourne	*S*	3	4 7
	21	Fifield Bavant	*S*	0	12 5
	29	Frampton	*S*	1	10 0

St. Asaph.

July	15	Llandyssil	*S*	2	0 0

St. David's.

July	19	Milford	*S*	3	0 0
Aug.	3	Roch	*S*	0	7 0

Worcester.

June	18	Kineton	*O*	10	7 2
	28	Radway	*S*	1	12 0
Aug.	11	Cowleigh	*S*	7	5 6
	27	Birmingham, St. Nicholas	*S*	1	4 0

Sodor and Man.

(*No remittance.*)

Incorporated Society

FOR PROMOTING THE

ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS

In England and Wales.

Established in the year 1818, and Incorporated by Act 9th Geo. IV. cap. 42, intituled "An Act to abolish Church Briefs, and to provide for the better "Collection and Application of Voluntary Contributions, for the purpose "of Enlarging and Building Churches and Chapels." Dated 15 July, 1828.

Patron,

HER MAJESTY THE QUEEN.

President,

HIS GRACE THE ARCHBISHOP OF CANTERBURY.

Vice-Presidents,

HIS GRACE THE ARCHBISHOP OF YORK.
THE BISHOPS OF ENGLAND AND WALES, &c. &c.

Treasurer:—HENRY HOARE, ESQ.

Secretary:—REV. GEORGE AINSLIE, M.A.

Chief Clerk:—MR. H. DUNNING.

Bankers:—MESSRS. DRUMMONDS, Charing Cross.
MESSRS. HOARE, Fleet Street.
BANK OF ENGLAND.

Number of Places assisted by the Society to 18th July, 1870	5,698
New Churches erected	1,552
Old Churches rebuilt or enlarged	4,146
Number of Additional Seats obtained	1,477,681
Number of Free Seats	1,145,029
Amount contributed by the Society	£774,403
Which has called forth a further expenditure on the part of the public of not less than	£6,983,814
Number of *Mission Churches* aided	81
Amount contributed	£2,544
Number of *Repair Funds* deposited with the Society	237
Amount invested	£55,721

Donations or Annual Subscriptions of *any amount*, either for the GENERAL FUND, or for the MISSION-CHURCH FUND, will be gratefully received, and may be paid either direct to the Office in London, Rev. George Ainslie, 7, Whitehall, S.W., to one of the Society's Bankers, or through the local Hon. Secretaries.

GETTY CENTER LIBRARY
3 3125 00090 4231